Preface / Statement (Vaktavya)

The glory of Yoga has been continuous in India since time immemorial. Our ancestors—the seers, sages, and yogis who possessed the knowledge of Yoga—wrote several treatises on this subject, which remain in use for our practical application to this day. Because the subject of Yoga is complex, it has been written about in diverse ways by different spiritual teachers (Acharyas). Therefore, understanding, learning, and practicing Yoga from those classical texts without the assistance of an experienced Yogi is not easily achievable for the common public.

Nevertheless, people hold a sublime, high regard for Yoga, believing that Yoga alone is the supreme science and the well-illuminated path to ultimate spiritual welfare. In reality, although the science of Yoga is supreme, ordinary people are unable to accurately comprehend its inherent, deep, and hidden secrets—such as how Yoga should be practiced, what the fruits of Yoga are, and how they are obtained. To resolve this dilemma, it was the divine wish of the founder of Mahayoga, the supremely compassionate, most revered Holy Gurudeva, that the true science of Mahayoga be published in book form so that seekers of Yoga could understand what Yoga truly is and what its nature is.

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— **Yogendra Vijñāni**

Mahāyoga Vijñāna (The Science of Mahayoga)

By Yogendra Vijñāni

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MAHA-YOGA VIJNANA

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Thursday, Ashadha Shukla Paksha, Guru Purnima, Samvat 2014

11 July, Year 1957 A.D.

The Propagator of Mahayoga:

Brahmalīn Śrī Śrī 1008 Śrīmad Guru Nārāyaṇa Tīrtha Deva, Yogācārya

ॐ

Salutations to the Supreme Brahman.

Now begins the Science of Mahayoga.

Invocation (Maṅgalācaraṇam)

$$\text{शिवं नत्वा शिवां चापि शिवसुनुं पुन्हा पुनः ।}$$
$$\text{शिवं कुर्वन्तु सर्वेऽपि सर्वदा सदनुग्रहाः ॥}$$

Bowing down repeatedly to Lord Shiva, to Goddess Shivaa (Parvati), and to the son of Shiva (Ganesha); may everyone always perform auspicious actions through their noble grace.

$$\text{यतो जातानि भूतानि जीवन्ति यदनुग्रहात् ।}$$

$$\text{यस्मिन्नेव लयं यान्ति तस्मै चिद्ब्रह्मणे नमः ॥}$$

From whom all living beings are born, by whose grace they remain alive, and into whom alone they merge back at the time of dissolution—salutations to that Supreme Brahman in the form of pure Consciousness.

$$\text{चन्द्रमा मनसो जातश्चक्षुषः सूर्योऽजायत ।}$$

$$\text{यद्विभूतिर्जगत्सर्वं तस्मै चिद्ब्रह्मणे नमः ॥}$$

From whose cosmic mind the Moon was born, from whose cosmic eyes the Sun was generated, and whose divine opulence forms this entire universe—salutations to that Supreme Brahman in the form of pure Consciousness.

$$\text{शङ्करं शङ्कराचार्य केशवं बादरायणम् ।}$$

$$\text{सूत्र भाष्य कृतौ वन्दे भगवन्तौ पुन्हा पुन्हा ॥}$$

I offer salutations again and again to Lord Shankara manifest as Shankaracharya, and to Lord Keshava manifest as Badarayana (Sage Vyasa), who are the divine authors of the aphorisms (Sutras) and commentaries (Bhashyas).

$$\text{नित्यं शुद्धं निराभासं निराकारं निरञ्जनम् ।}$$

$$\text{नित्यबोध चिदानन्दं गुरुब्रह्म नमाम्यहम् ॥}$$

I bow down to the Guru who is Brahman itself, who is eternal, pure, beyond all false appearances, formless, taintless, and who is ever-existent consciousness, knowledge, and absolute bliss.

Salutations to the Gods and the Preceptor (Deva Guru Vandanam)

$$\text{यो भक्त विघ्नौष विनाश शीलः सत्सिद्धि सम्पादन भूरि लीलः ।}$$

$$\text{श्रेयो निमित्त विनयेन नित्यम्, तं भावये योगिजनैः समित्थम् ॥१॥}$$

He whose very nature is to destroy the multitude of obstacles faced by his devotees, and whose immense divine play grants true spiritual accomplishments; I constantly meditate upon him with humility for the sake of ultimate welfare, just as he is contemplated by the hosts of yogis. ll 1 ll

$$\text{यो देवदेवः शमिलोक सेवः जागर्ति संसार हिते सदैव ।}$$

$$\text{तं योगिगम्यं भुवनैक नम्यं नमामि भक्त्या भव नाम धन्यम् ॥२॥}$$

He who is the God of gods, who is served by those who have controlled their senses, and who is ever awake for the welfare of the world; I bow down with deep devotion to him who is accessible to yogis, who is uniquely adorable across all worlds, and whose holy name sanctifies worldly existence. ll 2 ll

$$\text{शक्त्या सनाथं यतिलोक नाथं गङ्गाधरं भावित योग पाथम् ।}$$

$$\text{सिद्धेश्वरं लोक हितैषिवर्यैं नमामि भक्त्याद्भुत साधु चर्य्यम् ॥३॥}$$

Accompanied by His divine power (Shakti), the Lord of the community of ascetics, who holds the river Ganga, and who has paved the ultimate path of Yoga; I bow down with devotion to that Lord of Siddhas, who is preeminent among well-wishers of the world and whose holy conduct as a saint is marvelous. ll 3 ll

$$\text{नारायण योग कला प्रदानं शान्त स्वभावं कलितात्मभानम् ।}$$

$$\text{भक्त प्रियं दिव्य गुणावतारं वन्देगुरु तं परमार्थ सारम् ॥४॥}$$

I bow down to that Guru Narayan, who bestows the art of Yoga, who is inherently peaceful, who is established in self-realization, who is beloved to his devotees, who is an incarnation of divine virtues, and who is the very essence of the supreme truth. ll 4 ll

$$\text{सिद्धेश्वरा ये भुवनोपकारं वितन्वते योग गतिप्रसारम् ।}$$

$$\text{ताँल्लोक कल्याण विधान लग्नान् सश्रद्धमीडे शिव भक्ति मग्नान् ॥५॥}$$

Those supreme masters of Siddhas who extend benevolence to the world by spreading the momentum of Yoga, and who remain dynamically engaged in bringing about welfare for the world—I praise those holy masters with deep faith, immersed as they are in absolute devotion to Lord Shiva. ll 5 ll

Tat Sat

Now begins the Science of Mahayoga

First Light (Prathama Prakāśa)

The Sovereignty of Human Beings

Srimad Bhagavatam, Eleventh Canto, Chapter 7, Verses 22 & 28

$$\text{एक द्वित्रि चतुष्पादो बहु पादस्तथाऽपदः ।}$$
$$\text{बह्वयः सन्ति पुरः सृष्टास्तासां मे पौरुषी प्रिया ॥२२॥}$$
$$\text{सृष्ट्वा पुराणि विविधान्यजयात्मशक्त्या ।}$$
$$\text{वृक्षान्सरीसृप पशून्खगदंशमत्स्यात् ॥}$$
$$\text{तैस्तैरतुष्ट हृदयः पुरुषं विधाय ।}$$
$$\text{ब्रह्मावलोकधिषणं मुदमाप देवः ॥२८-९॥}$$
The Supreme Lord said:

"I have created diverse varieties of bodies for living entities, such as those with one foot, two feet, three feet, four feet, multiple feet, as well as creatures completely without feet. Yet, among all these created forms, the human body is the most dear to Me."

Through His invincible personal potency called Maya, the Supreme Lord fashioned various species of trees, crawling serpents, lizards, insects, flies, mosquitoes, terrestrial beasts, birds, and aquatic creatures like fish, crocodiles, and alligators. However, His heart was not fully satisfied with those creations. Thereupon, the Lord designed this human body, which is uniquely endowed with the cognitive capability to attain the direct vision of Brahman (the Divine Reality).

The Lord felt immensely pleased after fashioning this human form, which possesses the capacity to acquire Dharma (righteousness), Artha (wealth), Kama (pleasure), and Moksha (liberation), and which stands out as the ultimate enjoyer among all organic species.

Therefore, O human beings! The Supreme Lord has created everything in this cosmos solely for your utility and elevation. You

are the master of all cattle, birds, living creatures, and the moving or non-moving world. The cosmic ruler gave you a beautiful body endowed with physical strength, intelligence, and splendor for the purpose of realizing divine knowledge. It is through the power of your intellect that noble knowledge and sacred scriptures make the unknown known. You yourself comprise the entire foundational material for knowing God. Even though the playground of God is ubiquitous, the Lord expresses His grandest sentiments specifically through your human form.

The Necessity of the Knowledge of God

You must remind yourself that cosmic dominion does not exist for the exclusive monopoly of any specific individual, but rather serves to let all creatures collectively experience the fruits of their mutual karmas. Therefore, you must recognize the immense glory of the Supreme Lord, the Sovereign of the cosmos, under whose ruling authority the entire universe runs itself automatically, and whose governance must be obeyed by everyone.

Without His grace, you cannot find ultimate salvation. Suffering repeatedly through the miseries of birth and death, your authentic knowledge has become distorted. Through such speculative, doubt-ridden, and inverted knowledge, you can never fulfill your true longings—whether they pertain to righteousness, material security, sensory fulfillment, or ultimate liberation. You must become vigilant, discriminate between the eternal truth (Sat) and the transient untruth (Asat), adopt that which is true, and completely renounce that which is false.

You Have Had Millions of Births

From the moment this creation came into existence until today, you have not been able to unite with God. During the cosmic dissolution (Pralaya), you will indeed merge into God, but you will merge only in a state of absolute ignorance. What benefit can be derived from such a meeting? Just as a person put under the influence of chloroform is entirely oblivious of where they are being taken or what is being done to them, in exactly the same manner, Primordial

Nature (Prakriti) takes you into herself during dissolution and leaves you absorbed blindly in God.

In that state, your awareness remains enveloped in darkness and covered by the unspent fruits of your past actions. Consequently, at the dawn of a new cosmic eon (Kalpa), your physical bodies will keep being generated over and over again so that you may experience joy and sorrow. Moving perpetually along this wheel of birth and death (transmigration), you have already undergone millions of births, and this cycle will continue unabated. If you calculate the sheer number of physical forms you have assumed until today, you will be utterly astonished to wonder where you truly stand.

Calculation of the Kalpa (Eon)

Shiva Purana, Vayaviya Samhita (First Half), Chapter 8

$$\text{पूर्व कृतयुगं नाम ततस्त्रेता विधीयते ।}$$
$$\text{द्वापरञ्च कलिश्चैव युगान्येतानि कृत्स्नशः ॥१२॥}$$
$$\text{चत्वारि तु सहस्राणि वर्षान्तं तत्कृतं युगम् ।}$$
$$\text{तस्य तावच्छती सन्ध्या सन्ध्यांशश्च तथाविधः ॥१३॥}$$
$$\text{इतरेषुससन्ध्येषु सन्ध्यांशेषु च त्रिषु ।}$$
$$\text{एकापायेन वर्त्तन्ते सहस्राणि शतानि च ॥१४॥}$$
$$\text{एतद्वादश साहस्र साधिकञ्च चतुर्युगम् ।}$$
$$\text{चतुर्युग सहस्र यत् स कल्प इति कथ्यते ॥१५॥}$$

The duration of time it takes to blink an eye is called a *Nimesha*. Fifteen Nimeshas constitute one *Kashta*. Thirty Kashtas make one *Kala*, thirty Kalas make one *Muhurta*, and thirty Muhurtas form one full day and night. Fifteen days and nights make one fortnight (*Paksha*), and two fortnights comprise one month (*Masa*). One human month equals a single full day and night for the ancestral spirits (*Pitrus*)—where the bright fortnight (Shukla Paksha) is their day, and the dark fortnight (Krishna Paksha) is their night.

Six months constitute one *Ayana*, and two Ayanas comprise one full year. One human year equals a single day and night for the

celestial gods (*Devas*), wherein the northern solstice (Uttarayana) is the day of the gods and the southern solstice (Dakshinayana) is their night. Thirty human years equal one month for the gods, and 360 human years constitute one divine year (*Divya Varsha*) consisting of twelve celestial months. Scriptural traditions calculate the durations of cosmic ages (Yugas) based on the metric of these divine years.

The learned authors of scriptures recognize four distinct cosmic ages: *Satyayuga*, *Tretayuga*, *Dvaparayuga*, and *Kaliyug*. Among these, Satyayuga lasts for 4000 divine years, its preceding dawn (*Sandhya*) lasts for 400 divine years, and its succeeding twilight (*Sandhyamsha*) lasts for 400 divine years. *Sandhya* occurs at the initial phase of a Yuga, and *Sandhyamsha* occurs at its conclusion.

However, in the cosmic ages following Satyayuga, the durations of the dawn and twilight diminish sequentially by one-fourth part (one *Pada*). This means Tretayuga lasts for 3000 divine years, its dawn for 300 years, and its twilight for 300 years. Dvaparayuga lasts for 2000 divine years, its dawn and twilight being 200 years each. The lifespan of Kaliyuga is 1000 divine years, while its dawn and twilight are 100 years each. Thus, inclusive of their respective dawns and twilights, all four Yugas together span a total of 12000 divine years.

This collective sum of 12000 divine years constitutes one full cycle of four ages, known as a *Chaturyugi*. A cycle of one thousand such Chaturyugis is designated as a single *Kalpa* (Eon).

The corresponding number of human or earthly years (*Manaviya Varsha*) relative to the lifespan of these Yugas is laid down in the table below:

Name of the Yuga	Earthly Years	Years of Preceding Dawn	Years of Succeeding	Total Sum
Satyayuga	14,40,000	1,44,000	1,44,000	17,28,00
Tretayuga	10,80,000	1,08,000	1,08,000	12,96,00
Dvaparayuga	7,20,000	72,000	72,000	8,64,000
Kaliyuga	3,60,000	36,000	36,000	4,32,000

According to this calculation, one Chaturyugi comprises 12000 divine years of the gods, which corresponds directly to 4,320,000 human years. A span of 71 such Chaturyugis constitutes one *Manvantara* (the reign of a Manu). A single Kalpa contains 14 such Manvantaras or Manus. In this manner, thousands of Manvantaras and Kalpas have already passed by; no single individual can compute them, nor can their exact numerical limit ever be recorded.

One full Kalpa constitutes a single daytime for Brahma, and his night is of an identical duration. By this metric, the total lifespan of Brahma is considered to be one hundred years. Out of that span, 50 years of Brahma's life have already elapsed, and the fifty-first year is currently commencing. Since the dawn of creation in this specific Kalpa, this is the twenty-eighth Kaliyuga that is currently underway.

Satyayuga lasts for 1,728,000 years, Tretayuga for 1,296,000 years, Dvaparayuga for 864,000 years, and Kaliyuga for 432,000 years. Out of this, 5055 years of the current Kaliyuga have already passed. If you synthesize these mathematical figures, you will realize that hundreds of thousands of years have elapsed while you kept taking birth and dying, yet you have not found real rest. If you fail to undertake measures for your spiritual emancipation even in this human birth, you will be left with no anchor.

The Time Denominations of Brahma, Vishnu, and Maheshvara

From Shakti Tantra:

$$\text{चतुर्युगसहस्त्राणि दिनमेकं पितामहम् ।}$$
$$\text{पितामहसहस्त्राणि विष्णोश्च घटिका स्मृता ॥}$$
$$\text{विष्णोरेक सहस्त्राणि पलमेकं महेश्वरम् ।}$$
$$\text{महेश्वरसहस्त्राणि शक्तेरर्द्धपलं भवेत् ॥}$$

Eleventh Canto, Chapter 10, Verse 30:

$$\text{लोकानां लोकपालानां मन्द्रयं कल्पजीविनाम् ।}$$
$$\text{ब्रह्मणोऽपि भयं मत्तो द्विपरार्द्ध परायुषः ॥३०॥}$$

Thus, a collective cycle of the four Yugas—Satya, Treta, Dvapara, and Kali—forms one Chaturyugi. One thousand such Chaturyugis make up a single daytime for Brahma. During Brahma's daytime, the universe comes into manifestation and endures; by the same calculation, during Brahma's night, this entire creation undergoes dissolution back into him. If one calculates the fortnights, months, and years based on such a massive daytime of Brahma, numbers themselves fall short.

The total lifespan of Brahma is one hundred such years. Upon the conclusion of Brahma's lifespan, this entire visible and invisible universe gets completely destroyed. When one thousand such Brahmas pass away, it marks just a single *Ghatika* (around 24 minutes) for Lord Vishnu. When one thousand such Vishnus pass away, it constitutes a single *Pala* (around 24 seconds) for Lord Maheshvara. And when one thousand such Maheshvaras pass away, only then does it equal a mere half-a-Pala for My Supreme Shakti (Cosmic Power).

By this very march of time, Brahma, Vishnu, Maheshvara, and everyone else will eventually pass away, because the fear of Time is not confined merely to human beings. Instead, all worlds, the entities that survive for an entire Kalpa, the planetary guardians (Lokapalas), and even Brahma himself—who possesses a monumentally long lifespan of two Parardhas—harbor the fear of death from Me, who am Time incarnate.

Compared to the lifespans of Brahma, Vishnu, Maheshvara, and Mahashakti, the lifespan of a human being cannot be counted even nominally. Despite this, O human beings, what grand illusions do you harbor about your own significance?

Estimation of the Lifespan of the Devas (Gods)

This explains the calculation of time for your Brahma, Vishnu, and Maheshvara. Below them exist the celestial gods (Devas), whose lifespans have also been estimated by the authors of the Puranas. The realm in which you reside is named *Bhuloka* (the earthly plane). The human beings living here are called residents of *Martyaloka* (the mortal realm), because here, birth happens only to

culminate in death. You are fully well aware of the lifestyle, living, and dying of this realm.

However, the realms situated above this world can be known by you through scriptural descriptions, logical inference, or directly through the experiential insight born of spiritual austerities. The nature of the beings residing there is entirely different from yours. Yet, just like your lifespan, the lifespans of the immortal gods residing in those upper realms are distinctly specified.

Among the Innumerable Worlds, Seven Worlds are Principal

Eleventh Canto, Chapter 24, Verses 11, 12, 13, 14, 15:

$$\text{भूर्भुवः स्वर्महश्चेति जनश्चैव तपस्तथा ।}$$

$$\text{सप्तमः सत्यलोकस्तु सप्त लोका इति स्मृताः ॥}$$

$$\text{सोऽसृजत्तपसा युक्तो रजसा मदनुग्रहात् ।}$$

$$\text{लोकान्सपालान्विश्वात्मा भूर्भुवः स्वरिति त्रिधा ॥११॥}$$

$$\text{देवानामोक आसीत्स्वभूतानां च भुवः पदम् ।}$$

$$\text{मर्त्यादीनां च भूर्लोकः सिद्धानां त्रितयात्परम् ॥१२॥}$$

There are millions of worlds existing within this visible cosmos. All the stars you see in the sky are worlds in themselves. Celestial beings and other creatures inhabit all those realms. They too will face dissolution when their allotted time expires. Among the countless worlds in the universe, seven realms are stated to be primary: *Bhuḥ*, *Bhuvaḥ*, *Svaḥ*, *Mahaḥ*, *Janaḥ*, *Tapaḥ*, and *Satyaloka*.

At the dawn of creation, the cosmic soul Brahma performed intense penance. Under the influence of Rajoguna and through My grace, he designed the three core worlds—Bhuḥ, Bhuvaḥ, and Svaḥ—along with their respective guardians, and designated an appropriate dwelling place for every creature according to its past actions.

The heavenly realm (*Svarloka*) is the abode of the gods; the intermediate astral realm (*Bhuvarloka*) is meant for elemental spirits; and the earthly realm (*Bhuloka*) is for mortal human beings

and similar creatures. The dwelling places of perfected masters (Siddhas) are located far above these three worlds, namely *Maharloka*, *Janaloka*, *Tapoloka*, and so forth.

$$\text{अधोऽसुराणां नागानां भूमेरोकोऽसृजत्प्रभुः ।}$$
$$\text{त्रिलोक्यां गतयः सर्वाः कर्मणां त्रिगुणात्मनाम् ॥१३॥}$$
$$\text{योगस्य तपसश्चैव न्यासस्य गतयोऽमलाः ।}$$
$$\text{महर्जनस्तपः सत्यं भक्ति योगस्य मद्गतिः ॥१४॥}$$
$$\text{मया कालात्मना धात्रा कर्म युक्तमिदं जगत् ।}$$
$$\text{गुणप्रवाह एतस्मिन्नुन्मज्जति निमज्जति ॥१५॥}$$
The lord of creation, Brahma, fashioned the subterranean realms beneath the earth for demons (Asuras) and serpent-beings (Nagas). The movements of all living entities across these three worlds occur in accordance with actions driven by the three gunas (modes of nature). Therefore, every single living being ascends to the top, stays in the middle, or descends to the lower realms according to their respective Sattvik, Rajasik, or Tamasik karmas.

Through Yoga, austerity, and renunciation, one attains exalted worlds like Maharloka, Janaloka, Tapoloka, and Satyaloka. However, through the path of devotion (Bhakti Yoga), one attains My supreme abode. In this manner, driven by Me in the form of Time, this world remains bound to the network of actions, sometimes rising to the surface and sometimes drowning under the ferocious current of the three modes.

Celestial deities predominated by Sattvaguṇa and pure goodness reside in the upper realms. You cannot see them or their realms with your gross physical eyes. Similarly, you cannot see the lower regions like Patala, which are inhabited by demons and Nagas predominated by Tamoguna and deep darkness. To perceive them, one must possess a divine vision full of pure knowledge.

Attainment of Divinity through Meritorious Deeds

Eleventh Canto, Chapter 10, Verses 23 & 26

$$\text{इष्ट्वेह देवता यज्ञैः स्वर्लोकं याति याज्ञिकः ।}$$

$$\text{भुञ्जीत देववत्तत्र भोगान्दिव्यान्निजाजितान् ॥२३॥}$$

$$\text{तावत्प्रमोदते स्वर्गे यावत्पुण्यं समाप्यते ।}$$

$$\text{क्षीणपुण्यः पतत्यर्वागनिच्छन्काल चालितः ॥२६॥}$$

By performing exceptional meritorious deeds here on earth, you can elevate yourself to the status of a celestial deity. In this mortal world, those people who carry out virtuous actions like sacrifices (Yajnas), charity, chanting (Japa), penance, and yogic practices with specific desires for sensory enjoyment, ascend to heavenly realms after death. Assuming bodies appropriate for those planes, they experience the divine pleasures earned by their own efforts.

The lifespan of the entities there is a hundredfold, a thousandfold, a hundred-thousandfold, or millions of times longer than that of earthly beings, entirely dependent upon their past meritorious deeds. The more powerful an individual's merit, the higher the realm they attain—be it Svarloka, Maharloka, Janaloka, or Tapoloka—and they receive happiness and lifespans corresponding to those planes. They can enjoy pleasures in the realm of Brahma up to the expiration of Brahma's own lifespan. Yet, the moment their merits are exhausted, they are forced to return to the mortal world. Thus, even after attaining godhood, you are not delivered from the cycle of transmigration.

No Peace Without Knowledge

Therefore, without realizing the knowledge of the absolute, supreme Brahman, no one can attain everlasting happiness. In accordance with scriptural declarations, you can estimate your own lifespan, strength, and intelligence, and by applying your personal spiritual effort, you can eradicate the disease of worldly existence characterized by birth and death to become supremely happy. Remembering the vast duration of the cosmic Kalpa, it is only fitting that you do not remain complacent. You must strive to attain knowledge, because acquiring knowledge is your ultimate duty.

Demonstration of the Sixteen Kalas (Aspects) of Brahman

The Supreme Self is entirely perfect. He is unmanifest, beyond the reach of the senses, subtler than the subtlest, and greater than the

greatest. He has no boundary or limit. Brahman manifests throughout the entire universe in the form of aspects (Kalas) and fragments (Amshas). The Sun located high above is the direct Vishnu-like aspect of Brahman—the Being dwelling within the solar orb who sustains human beings by granting them strength, intellect, and energy. The Sun alone is the life force of all living entities. You look daily upon the Sun god, who is the visible, direct opulence of the Supreme Lord.

That perfect Brahman endowed with sixteen Kalas is present everywhere, yet He does not fall within everyone's vision. To see Him, one requires divine eyes.

Samadarshi (equanimous) Mahatma sages, who look at the subtle reality by taking support of the gross aspects of Brahman, state that perfect Brahman consists of sixteen Kalas, much like a whole rupee consists of sixteen Annas. Within a single rupee, the strength of the whole rupee gets divided into fragments of twelve Annas, ten Annas, eight Annas, six Annas, four Annas, or two Annas, creating variations in value.

In exactly the same way, despite Brahman being structurally complete with sixteen Kalas, His power is explained through division in accordance with Vedic declarations such as: *"A single quarter of Him constitutes all these created beings, while His remaining three immortal quarters reside in the divine effulgent realm."*

The formless, perfect Brahman has no boundary, yet He manifests within all moving and non-moving living beings in the form of fragments and Kalas. Determining the exact degree to which His light manifests within a particular species or object—whether it shines like two, four, or six Annas—is a matter far beyond the comprehension of your gross intellect. Nevertheless, you human beings do form estimates using logic or strategies based on your individual capacities. In the same manner, by estimating the illuminating power of the auspicious Supreme Lord, you can successfully achieve your spiritual goals.

In this world, whatever is stationary (immobile) reflects a single Kala of the Supreme Lord's power. Among moving creatures, insects and pests manifest four Kalas of the Supreme Lord's power. Beasts and birds display six Kalas of the Divine's capability. Above six, human beings with seven or eight Kalas inherit half the total power and majesty of God. Half of the Divine's total capability resides within you; for this reason, you are the master and the foremost among all living creatures in this world, because the world exists for your experience.

When you gain authentic realization of your inner power, you will understand that no task in this world is impossible for you. Situated above you are the gods who possess extraordinary divine opulence and manifest eight to ten Kalas of God's majesty. Within that same domain of the gods, those who possess ten to twelve Kalas of Brahman's power and are endowed with great mystical opulences like Anima (miniaturization) along with the capacity to move at will, are called *Siddhas* (Perfected Masters). From twelve up to sixteen Kalas, the Supreme Lord Himself manifests under the designation of an *Avatar* (Incarnation) for the purpose of delivering you from crises. In this manner, the power of Brahman manifests in the form of Kalas and fragments.

Meaning and Capability of Humans, Devas, Siddhas, and Avatars

Through your personal qualities and actions, you human beings yourself can transform into Devas, Siddhas, and Avatars. When the divine virtues described in the scriptures dawn within you, you will be called a Deva right within this physical body. By experiencing the opulence that comes as a result of those divine qualities—which is the development of godly power—you will become a Siddha. When you ascend from the human state to the status of a Deva or a Siddha, an extraordinary, miraculous capability will awaken within you, giving you the power to alleviate imbalances in this creation. At that stage, you will be called a Deva if you manifest ten Kalas of the Divine power, and a Siddha if you possess twelve Kalas of capability.

Furthermore, when you eradicate unrighteousness, re-establish righteousness, subdue the wicked, protect the noble, and execute whatever tasks are demanded by a specific era through your personal spiritual power, you will be designated as an Avatar of God above twelve Kalas.

Just as the word 'Deva' makes you look toward the sky, the word 'Avatar' brings to memory names like Rama, Krishna, Buddha, and Shankaracharya, because Rama and Krishna are considered primary under the title of Avatars. However, the literal meaning clarifies that Devas are those endowed with divine attributes, and Siddhas are those who possess supernatural accomplishments like Anima along with the fulfillment of resolutions. Whether they reside in the sky or right within this mortal world makes no difference to your loss or gain. This is because you humans will become Devas through good deeds, beasts through bad deeds, and if you possess an intense desire to accomplish a monumental task for the world, you will manifest as an Avatar.

If a task is impossible for your current capacity, the Supreme Lord will execute it Himself when the need arises. That too will be accomplished using your human body as an instrument. Therefore, you alone turn into demons, giants, gods, Siddhas, and Avatars. It is for your sake that massive upheavals occur upon this earth, and as long as you reside here, they will keep occurring. This world has been created solely for your sake.

Observing the manifestation of ordinary and extraordinary powers within human beings, the authors of the Puranas have given the designation of 'Avatar' to those powerful individuals. These Avatars possess greater power than you and are stated to be twenty-four in number in the Puranas. Among those, ten are major, and within those ten, two—Rama and Krishna—are considered paramount. Whatever the case may be, choosing to believe or not believe rests entirely upon your own choice. He who descends is an Avatar. In that sense, anyone born from the womb of a mother fits the literal meaning of the word 'Avatar'; however, the Puranic view states that there is a distinct graduation in the development of power. Only those who possess extraordinary cosmic capability are worthy of

being called God (Bhagavan). Otherwise, simply taking birth fulfills the word's literal meaning, but one must analyze the specific purpose for which an Avatar manifests.

All of you analyze and discuss Rama, Krishna, Buddha, and Shankara. These four individuals protected righteousness, destroyed unrighteousness, and led everyone according to their own will through their spiritual power; hence, they were called Avatars. However, it takes no time for righteousness and unrighteousness to fluctuate in this world. Monsoonal rain falls into rivers, and the rivers carry the muddy water into the ocean. This happens every single year during the rainy season.

In exactly the same way, the arrival and departure of Avatars keep happening during specific periods of time. No Avatar drops down directly from the sky, which is why people argue that one should acknowledge an Avatar only after witnessing their extraordinary capability; and that capability is nothing but the development of the Kala-power of the Supreme Lord. Thus, all the Avatars of God who have manifested have done so through fragments and Kalas.

However, the Puranas declare Lord Shri Krishna to be the absolute, perfect Brahman: *"All these are fragments and Kalas of the Cosmic Purusha, but Krishna is God Himself."* Shri Krishna was the perfect Brahman manifest. The knowledge of the Gita spoken by Him is highly beneficial for your ultimate welfare. The Gita declares that He is the Supreme Lord Himself, who takes birth by bringing His own Maya under control. You, the individual souls (Jivas), take birth under the complete subjugation of Maya. There is an ocean of difference between you and Him. Maya is under His control, whereas you are under the control of Maya. Even if you ascend to the designation of an Avatar, you cannot become identical to Him, because His cosmic task is beyond your personal capacity.

Shri Rama was an Avatar, and Parashurama was also an Avatar. At one point, both met each other. Due to a temporary failure to recognize each other, a dispute arose between them. Parashurama destroyed the unrighteous Kshatriyas. Shri Rama was a Kshatriya, and He destroyed the demons. This shows how the topic of Avatars

remains highly debatable for your intellect. Yet, you must accept that no task is impossible or unachievable for the Supreme Lord. Whether He completes it personally or gets it done through others does not result in any loss or gain to you. However, from the perspective of the ultimate truth, one should not bind the power of Brahman within narrow limitations.

Incarnate Beings Do Not Remain Absorbed in Brahman Round the Clock

Mahabharata, Ashvamedha Parva, Chapter 16, Verses 6-9

$$\text{अर्जुन उवाच}$$

$$\text{यत्त तद् भवता प्रोक्तं पुरा केशव सौहृदात् ।}$$

$$\text{तत्सर्वं पुरुष व्याघ्र नष्टं मे व्यग्र चेतसः ॥}$$

$$\text{श्री भगवानुवाच}$$

$$\text{श्रावितस्त्वं मया गुह्य ज्ञापितश्च सनातनम् ।}$$

$$\text{न च माद्यंपुनर्भूयः स्मृतिर्मे संभविष्यति ॥}$$

$$\text{न शक्यं तन्मया वक्तुमशेषेण धनञ्जय ।}$$

$$\text{परं हि ब्रह्म कथितं योग युक्तेन तन्मया ॥}$$

Even after offering a complete introduction of His identity as the perfect Brahman, Lord Shri Krishna informed Arjuna that embodied Avatars do not remain in the state of perfect Brahman-consciousness at all times. When the Mahabharata war concluded and King Yudhishthira was formally coronated upon the throne, Lord Shri Krishna said to Arjuna: *"Tell me, Arjuna, is there any other matter left to attend to?"*

Thereupon, Prince Arjuna replied: *"O Lord! It is solely through your grace that we emerged victorious in battle and recovered our kingdom just as it was before; this pertains to our worldly dealings. However, O Keshava! The knowledge of the Gita that you mercifully spoke to me on the battlefield has been completely lost from my memory due to the subsequent distractions and anxiety of my mind. Therefore, please speak it to me once again."*

Hearing this, Lord Shri Krishna replied: *"O Arjuna! You committed a great error in failing to retain that knowledge carefully. That supreme, eternal, and secret knowledge was delivered to you by Me at that time by climbing into a state of deep Yogic absorption. I do not possess the recollection of that divine Brahman-knowledge today, and therefore it cannot be repeated in its entirety by Me now. Nonetheless, whatever I speak to you now will also bring about your welfare."* Following this conversation, Lord Shri Krishna delivered the *Anugita* to Arjuna.

Therefore, you should understand from this instance that even incarnate beings do not remain absorbed in Yoga during all eight Prahars (round the clock). In the same manner, you too cannot remain completely submerged in Brahman at all times. As long as your connection with the physical body endures, you will have to execute all necessary actions according to worldly requirements.

You Are in the Middle—Reflect Upon Your Duty

The state of Brahman exists beyond all actions; ultimately, that alone is what needs to be attained. You human beings stand right in the middle of God's half-potency. Situated above you are Devas, Siddhas, and Avatars, while below you are beasts, birds, insects, and pests. Those situated above you are experiencing purely pleasure, and those situated below you are experiencing purely suffering. You human beings are the only ones who experience both pleasure and pain simultaneously.

If you wish, you can degenerate into beasts and birds, and if you choose, you can elevate yourself into Devas, Siddhas, and Avatars. What is the permanent use of those upper beings merely enjoying pleasures? They do not possess the right to perform new creative actions (Karma); therefore, they are simply exhausting the spiritual capital they had earned here on earth. The moment the fruits of their meritorious actions expire, they will have to return here. Just as those upper beings come back here to earn again after enjoying their pleasures, similarly, the beasts and birds below also return here sequentially according to their evolutionary karma after exhausting their suffering.

To stand at this midpoint, entities will come down from above, and entities will climb up from below. For attaining permanent rest, your human birth alone is the best and most effective instrument for spiritual welfare. Therefore, you should now look below and above with your own intellect and decide clearly: What needs to be done? Where do you need to go? Make your decision firm.

If you choose to slide down, then eat, drink, and make merry. Whether God exists or not does not matter to you; you require wealth alone for your pleasure, whether it comes through just means or unjust means. There is no obstacle or immediate pain in sliding downward. Descending a mountain takes no time at all. In this manner, if you wish to destroy your own destiny, you are free to do so, but you will have to undergo immense torment later.

Conversely, if you wish to ascend, you will have to engage in deep discrimination between truth and falsehood, justice and injustice, righteousness and unrighteousness. Climbing up a mountain certainly involves strain, but the fruit of that strain is supreme happiness. If you willingly accept the strain of all spiritual disciplines here upon your head, you will become supremely blissful.

Both options lie wide open before you right here, because you are standing directly in the middle. Those who reside in the center can look forward and backward with perfect clarity. In the same way, you are the author of your own destiny; you can accomplish whatever you choose. This specific time is the most appropriate and favorable for you. If you let this opportunity slip away, the successful completion of your task will be left unachieved, leaving you in deep regret.

Therefore, without raising further objections, if you truly wish to attain supreme peace, you must implement all the spiritual means—such as Yoga, chanting (Japa), austerity (Tapas), pilgrimage, vows, penance, sacrifices, and charity—which will be expounded in detail in the sections ahead.

Second Illumination: The Microcosm and the Macrocosm *(Page 21)*

The Futility of External Desires

Upon hearing about the rewards of heavenly realms ($Swarga$), ignorant and undiscriminating human beings become utterly captivated. Driven by the desire to enjoy celestial pleasures after death, they endlessly engage in acts of charity ($Dana$), merit-making ($Punya$), fire sacrifices ($Havan$), chanting ($Japa$), austerities ($Tapa$), and ritual fasting ($Vrata$). Obsessed with the luxuries of heaven, these undiscriminating individuals remain entirely deprived of the supreme purpose of human life: the attainment of Self-knowledge ($Atma-Jnana$).

Similarly, seekers of liberation ($Mumukshus$) who fail to seek the Divine residing within themselves—abandoning the very faculty of discrimination ($Viveka$) given to them—wander externally searching for God in worldly pilgrimage sites ($Tirthas$). They, too, remain alienated from true wisdom. The sacred spaces where the Divine is truly encountered are not the physical, man-made pilgrimages outside. Rather, the Benevolent Creator has established all holy sanctuaries right inside your physical body. Tragically, you do not even realize they exist.

Having manifested the cosmos, the Supreme Ruler created the human body as a perfect miniature replica (an exact model) of the universe ($Brahmanda$), infusing it with His own consciousness and wisdom. This was done so that a human being could effortlessly realize and experience the knowledge of all existing cosmic entities within themselves, without ever needing to wander anywhere else.

The Unity of the Microcosm and Macrocosm *(Pages 21–22)*

From the *Shiva Samhita*, Second Chapter:

$$Dehe'smin\ varttate\ meruh\ saptadvipasamanvitah\ |$$
$$Saritah\ sagarah\ shailah\ kshetrani\ kshetrapalakah\ ||1||$$
$$Rishayo\ munayah\ sarve\ nakshatrani\ grahastatha\ |$$
$$Punyathirthani\ pithani\ varttante\ pithadevatah\ ||2||$$
$$Srishtisamharakartarau\ bhramantau\ shashibhaskarau\ |$$

$$Nabho\ vayushcha\ vahnishcha\ jalam\ prithvi\ tathaiva\ cha\ ll3ll$$
$$Trailokye\ yani\ bhutani\ tani\ sarvani\ dehatah\ l$$
$$Meru\ samveshtya\ sarvatra\ vyavaharah\ pravarttate\ ll4ll$$
$$Janati\ yah\ sarvamidam\ sa\ yogi\ natra\ samshayah\ ll5ll$$
Therefore, the Great Lord ($Maheshvara$) declares: The legendary holy sites whose immense glories are praised by the Vedas, Puranas, and other scriptures—the very sanctuaries that liberate humans from all sins and grant the fourfold aims of life (Righteousness/$Dharma$, Wealth/$Artha$, Pleasure/$Kama$, and Liberation/$Moksha$), and where the Divine visibly manifests—all these sacred spaces and the vast cosmic realms exist inside you.

Accordingly, within this very physical framework lie the Mount Sumeru encircled by the seven cosmic islands ($Sapta\ Dvipa$), the grand network of flowing rivers, oceans, mountains, sacred fields ($Kshetra$), guardian spirits ($Kshetrapala$), seers ($Rishis$), sages ($Munis$), planets, satellites, the entire tapestry of constellations, holy shrines, seats of power ($Siddha\ Pithas$), and their presiding deities.

The cosmic forces of time—the sun and the moon, which trigger creation and dissolution—revolve within your body. Furthermore, whatever exists across the three worlds ($Trailokya$)—space, air, fire, water, and earth—is fundamentally present right here. Everything is systematically organized, encircling the central axis of Mount Sumeru ($Merudanda$), flawlessly carrying out its respective organic functions. In this manner, whatever exists externally in the macrocosm is perfectly arranged within this microcosmic body ($Pinda$). He who intimately realizes all these realities within his own inner being is, without a doubt, a true Knower of Truth ($Jnani$), a noble soul ($Mahatma$), and a perfected Yogi.

The Unity Explained in Shaktananda Tarangini *(Page 23)*

From the *Shaktananda Tarangini*:

Pinda-brahmandayor aikyam shrinu idanim prayatnatah l

Patala-bhudhara lokastatha'nye dvipa-sagarah ll

Adityadi-grahah sarve pinda-madhye vyavasthitah l

Pinda-madhye tu tan jnatva sarva-siddhishvaro bhavet ll

The Supreme Lord Maheshvara addresses the Divine Mother Parvati: "O Goddess! Listen attentively as I now explain the profound absolute oneness of the microcosm ($Pinda$) and the macrocosm ($Brahmanda$). Every single realm stretching from the netherworlds ($Patala$) to the highest heavens ($Swarga$), along with the seven islands, the seven oceans, the eight primordial mountain ranges ($Kula\ Parvatas$), and the celestial bodies like the sun and planets visible in the outer universe, reside within the body. By directly realizing all of these within one's own physical frame, a human being becomes the sovereign master of all mystical perfections ($Siddhis$)."

The Fourteen Realms and Their Internal Locations *(Pages 23–25)*

From the *Nirvana Tantra*, *Tattva Sara*, and *Prana Toshani Tantra*:

Idanim pinda-madhye tu sapta-lokam shrinu priye l

Bhurbhuvah svah mahashcheti janashchaiva tapastatha ll1ll

Saptamah satyalokastu sapta-loka iti smritah l

Talam talatalancheti mahatalam rasatalam ll2ll

Sapta-patalametatsu sutalam vitalam tatha l

Sapta-lokaitu patalair bhuvanani chaturdasha ll3ll

"O beloved Goddess! Listen closely to the exact coordinates of these entities within the human anatomy. The seven upper realms are known as *Bhu-loka*, *Bhuvar-loka*, *Swarga-loka*, *Mahar-loka*, *Jana-loka*, *Tapa-loka*, and *Satya-loka*. The seven lower regions are *Tala*, *Talatala*, *Mahatala*, *Rasatala*, *Sutala*, *Vitala*, and *Patala*.

Together, these seven upper and seven lower worlds constitute the Fourteen Planetary Systems ($Chaturdasha\ Bhuvana$)."

Muladhare tu bhurloka svadhishthane bhuvastatah l

Svarloko nabhideshe cha hridaye tu mahastatha ll4ll

Janalokam kanthadeshe tapolokam lalatake l

Satyalokam maharandhra iti lokah prithak prithak ll5ll

Talampadangushtatale tasyopari talatalam l

Mahatalam gulpha madhye gulphopari rasatalam ll6ll

Sutalam janghayormadhye vitalam janumadhyagam l

Urvormadhye talamproktham saptapatalamiritam ll7ll

- **The Upper Realms:**
    - *Bhu-loka* is located at the *Muladhara* (root center).
    - *Bhuvar-loka* is at the *Swadhisthana* (sacral center).
    - *Swarga-loka* is in the *Nabhi* (umbilical/navel region).
    - *Mahar-loka* rests in the *Hridaya* (heart center).
    - *Jana-loka* resides in the *Kantha* (throat region).
    - *Tapa-loka* is located at the *Lalata* (forehead/third-eye region).
    - *Satya-loka* is situated at the *Brahmarandhra* (the crown opening). These represent the seven distinct upper worlds positioned above the waist line.
- **The Lower Realms (Patala):** Similarly, stretching from the soles of the feet up to the waist are the seven lower worlds:
    - *Tala-loka* is located at the base/soles of the feet.
    - *Talatala-loka* is situated on the upper surface of the feet.

- *Mahatala-loka* is found right within the ankles.
- *Rasatala-loka* rests directly above the ankles.
- *Sutala-loka* is located in the midst of the calves.
- *Vitala-loka* is situated in the center of the knees.
- *Patala-loka* is located within the thighs.

The structural configuration of these upper seven and lower seven realms collectively forms what we call the Universe ($Brahmanda$). Driven by their past karmic impressions, humans constantly cycle through these external fourteen worlds to exhaust their fruits of action, swinging between pleasure and pain. However, the very moment an individual acquires direct intuitive knowledge of these fourteen realms within their own physical frame, their cycle of birth, death, and transmigratory suffering is obliterated forever, establishing them in supreme, everlasting bliss.

The Seven Islands and Seven Oceans Within the Body *(Pages 25–26)*

Saptadvipani kathyante'dhuna tani shrinu priye l

Jambuah shakastatha shalmah kushah kraunchashcha gomayah ll

Shvetah sapteti dvipani saptakhanda vasundhara ll8ll

Samudraah saptakathyante pinda-madhye vyavasthitah l

Lavanekshu surasarpirdadhi duggha jalantakah ll9ll

"O Goddess! The seven islands and seven oceans that map out the external Earth are equally present inside your body. Let Me explain their names and locations. The Earth is comprised of seven major islands: *Jambu*, *Shaka*, *Shalmali*, *Kusha*, *Krauncha*, *Gomaya*, and *Shveta*. Surrounding these landmasses are the seven vast oceans consisting of saltwater, sugarcane juice, wine, clarified butter ($Ghee$), yogurt, milk, and pure water. These seven oceans correspond uniquely to each respective island of the Earth."

Asthisthane maheshani jambudvipo vyavasthitah l

Manseshu cha kushadvipah kraunchadvipah shirasu cha ||10||

Shakadvipah smrito rakte praninam sarvasandhishu |

Tadrdhvam shalmalidvipah plakshashcha lomasanchaye ||11||

Nabhau cha pushkaradvipah sagarastadanantaram |

Lavanodasthagata mutre shukre kshirodasagarah ||12||

Majja dadhisamudrashcha tadurdhvam ghritasagarah |

Vasapah sagarah prokta ikshu syatkatishonitam |

Shonite cha surasindhuh kathitah saptasagarah ||13||

"O Maheshani! Observe how they manifest inside the living anatomy:"

- **The Seven Islands ($Dvipas$):**
    - *Jambu-dvipa* is stationed within the skeletal structure (bones).
    - *Kusha-dvipa* corresponds to the muscular tissues (flesh).
    - *Krauncha-dvipa* runs through the nervous system and blood vessels (veins/channels).
    - *Shaka-dvipa* is present in the blood flowing through all bodily joints.
    - *Shalmali-dvipa* exists just above that, residing within the skin.
    - *Gomaya-Plaksha-dvipa* corresponds to the network of bodily hair follicles.
    - *Shveta-Pushkara-dvipa* is situated deep within the navel center.
- **The Seven Oceans ($Sagaras$):** Immediately adjacent to these islands are the seven bodily fluid oceans:
    - The Ocean of Saltwater (*Lavana*) flows as sweat or urine.

- The Ocean of Milk (*Kshira*) resides within reproductive fluids (semen/vibhuti).
- The Ocean of Yogurt (*Dadhi*) exists inside the bone marrow.
- The Ocean of Clarified Butter (*Ghrita*) is the layer of bodily fat tissue ($Meda$).
- The Ocean of Pure Water (*Apa*) constitutes the structural bodily moisture and lymphatic fluids ($Vasa$).
- The Sweet Ocean of Sugarcane Juice (*Ikshu*) flows as the specialized vital fluids around the pelvic region.
- The Ocean of Wine (*Sura*) is the red blood plasma itself.

In this precise manner, the seven mythical oceans are entirely mapped out internally.

The Eight Primordial Mountains Within the Body *(Pages 26–27)*

Idanimparvatashtau cha kathyante shrinu yatnatah |

Sumeruhimavan vindhyo malayo mandarastatha ||14||

Shrishailo mainakashcheti kailaso'shtau cha parvatah |

Merudande sumerustu pithamadhye himalayah ||15||

Vamaskandhe tatha dakshe malayo mandarachalah |

Vindhyastu dakshine karne vame mainaka ishvari ||16||

Lalate madhyadeshe tu shrishailah parameshvari |

Tatha brahma kapatasthah kailasah parvato mahan ||17||

"Now, let Me reveal the locations of the eight sacred ancestral mountain ranges ($Kula\ Parvatas$) inside you. They are: *Sumeru*, *Himavan*, *Vindhyachal*, *Malaya*, *Mandarachal*, *Shrishail*, *Mainak*, and the eighth, the great Mount *Kailash*."

- *Sumeru Mountain* forms the backbone/spinal column (*Merudanda*).
- *Himalaya Mountain* forms the upper back/scapular base.
- *Malayachal Mountain* rests on the left shoulder, while *Mandarachal* is on the right shoulder.
- *Vindhyachal Mountain* resides in the right ear, and *Mainak Mountain* is in the left ear.
- *Shrishail Mountain* is located in the absolute center of the forehead.
- *Mount Kailash*, the grand eighth mountain, sits directly at the crown gateway (*Brahma-kapata*).

The Assembly of Rivers, Constellations, and Deities *(Pages 27–29)*

Ganga sarasvati goda narmada yamuna tatha l

Kaveri chandrabhaga cha vitasta cha iravati ll18ll

Dvisaptatisahasreshu nadi nada parisravah l

Itastato dehamadhye rikshashcha panchavinshatih ll19ll

Yogashcha rashayashchaiva grahashcha tithayastatha l

Karanani cha varashcha sarvesham sthapanamtatha ll20ll

Sarvangeshu cha deveshi samagramrikshamandalam l

Trayastrinshatkotayastu nivasanti cha devatah ll21ll

The sacred rivers—*Ganga*, *Yamuna*, *Sarasvati*, *Godavari*, *Narmada*, *Sindhu*, *Kaveri*, *Chandrabhaga*, *Vitasta*, and *Iravati*—all flow within this structure. The human body contains seventy-two thousand energy channels (*Nadis*), which branch out in every direction as minor streams and major rivers.

Similarly, the fifteen lunar days (*Tithis*), the seven days of the week (*Varas*), the twenty-seven constellations (*Nakshatras*), the zodiac

signs (*Rashis*), the twenty-eight astrological configurations (*Yogas*), the seven astronomical intervals (*Karanas*), and all planets and cosmic satellites reside here. O Ruler of Gods, the entire stellar universe (*Riksha-mandala*), alongside the **330 million** deities (*Trayastrinshat\ Koti\ Devata*), inhabit various nodes across the limbs and organs of this very body, each stationed in their respective subtle seats.

Tatha pithani sarvani dehamadhye sthitani cha l

Hridaye vyomamadhye tu anantadyastu vasukih ll22ll

Udaye vyoma madhye tu pare naga vasanti hi l

Gandharvah kinnara raksha vidyadharapsaradayah ll23ll

Anekathirtha varnashcha guhyakashcha vasanti hi l

Prakritih purusho dehe brahma vishnuh shivastatha ll24ll

Anantasiddhayo budhya prakasho vartate hridi l

Brahmande ye gunah santi te tishthanti kalevare ll25ll

The five vital breaths (*Pranas*), the mind, the primordial sound (*Nada*), the causal point (*Bindu*), the divine arts (*Kala*), the inner light (*Jyoti*), the six energy vortexes (*Shat-Chakras*), the spinal column, and the supreme vortexes of power—such as *Uddiyana*, *Jalandhara*, *Kamarupa*, *Purnagiri*, and *Srihatta*—are all fundamentally situated within this body.

Within the vast space of the heart (*Hridaya-akasha*) reside the celestial musicians (*Gandharvas*), mythical beings (*Kinnaras*), guardians (*Rakshas*), keepers of wisdom (*Vidyadharas*), celestial nymphs (*Apsaras*), and hidden spirits (*Guhyakas*). Countless forms of holy waters exist right here.

Because this human frame is the living embodiment of Nature (*Prakriti*) and Spirit (*Purusha*), the primary deities—*Brahma* (the Creator), *Vishnu* (the Sustainer), and *Shiva* (the Transformer)—reside personally within its supreme inner space. Consequently, the eternal light that bestows the knowledge of infinite spiritual

perfections is perpetually illuminating the heart cave. Therefore, every single virtue, element, and quality found across the external macrocosm is fundamentally contained inside the physical body.

A Vital Truth for the Seeker *(Page 29)*

From the *Shiva Samhita*, Second Chapter:

Brahmandasanjnake dehe sthanani syurbahuni cha l

Mayoktani pradhanani jnatavyaniha shastrake ll37ll

Nana prakara namani kathitum naiva shakyate l

Brahmande yani vai santi tani santi kalevare ll38ll

Te sarve prana sanlagnah pranatito niranjanah l

There are countless structural regions to speak of, hear about, witness, and analyze within this universe-like body. Out of those, I have highlighted only the most critical anchors in this scripture of Yoga. It is virtually impossible to comprehensively detail every single unique anatomical location, name, and subject that exists inside the body.

Therefore, spiritual seekers who earnestly desire to merge with the Divine must realize with absolute certainty: whatever is visible or invisible in the outer universe exists precisely within your body. Every single one of these elements is intimately tethered to your life-force (*Prana*). By gaining mastery over and utilizing the breath, you can witness and experience them directly. They are entirely contained within the sphere of *Prana*. Yet, remember this: the immaculate Supreme Reality (*Niranjana*\ *Paramatma*) is pristine, absolute, and stands even beyond *Prana*.

The Sacred Inner Pilgrimage: Prayag Tirtha *(Pages 29–31)*

From the *Jnana Sankalini Tantra*:

Idam tirtham idam tirtham bhramanti tamasa janah l

Atmatirtham na jananti katham mukta varanane ll

The Great Lord Shiva says: "O beautiful-faced one! Despite everything being contained entirely within themselves, ignorant, chaotic, and ego-driven people (*Tamasic* individuals) bypass their own inner sanctuaries—the true seats of absolute atonement and liberation. Instead, they mindlessly wander around external holy places like the physical Prayag. How can they ever attain liberation? No one can ever be liberated without journeying to the true Prayag that is situated inside their own being."

At the dawn of creation, the Creator embedded this timeless counsel within the Vedas: If you genuinely wish to reach the divine realms or achieve final liberation, both can only be found within yourself. In this cosmos, there are ultimately only two: you (the individual soul, *Jiva*) and Me (the Divine Soul, *Shiva*). You, the *Jiva*, are looking outward; I, *Shiva*, am waiting inward. If you wish to meet Me, you must turn inside. I have strategically placed everything within you so you never have to wander anywhere else. If you go searching for Me on the outside, I will not be found, and we shall never meet.

Therefore, if you long to reach My divine state, bathe in the internal confluence of Prayag. If you wish to achieve ultimate peace and enter the eternal abode of liberation, let your ego dissolve and die right there.

The Vedic Revelation of Inner Prayag *(Page 30–31)*

From the *Rigveda Khila Sukta* (10.75):

Sita'site sarite yatra sangate tatra'plutaso divamutpatanti l

Ye vai tanvam visarjanti dhiraste janaso amritatvambhajante ll

Yatra ganga cha yamuna cha yatra prachi sarasvati l

Yatra someshvaro devastantra mamamritam kridhi ll

This is the supreme, benevolent declaration of God and the Vedas: Those who bathe within themselves at the sacred confluence where the dark and light rivers meet—the inner *Triveni Prayag*—ascend directly into the divine realms of absolute consciousness (*Brahma-*

loka). If the wise yield their vital breath at that specific internal junction, they achieve absolute liberation (*Moksha*).

Therefore, if you bathe at the convergence of these internal rivers, you will rise to divine planes; if you consciously dissolve your identity there, you will undoubtedly become liberated while still in the flesh (*Jivanmukta*). For true liberation occurs only where the internal *Ganga*, *Yamuna*, and the eastward-flowing *Sarasvati* merge, and where the divine Lord of the Moon (*Someshvara Deva*) shines resplendent.

The Subtle Anatomy of Triveni *(Pages 31–33)*

From the *Rudrayamala Tantra*, Chapter 25:

Ida bhagirathi ganga pingala yamuna nadi I

Idapingalayormadhye sushumna cha sarasvati II1II

Triveni sangamo yatra tirtharajah sa uchyate I

Tatra snanam Prakurvanti sarvapapaih pramuchyate II2II

Sargata dhvajamulam cha vimukta bhruviyogatah I

Triveniyogah sa prokta tatra snanam mahaphalam II3II

The left psychic channel (*Ida Nadi*) is the sacred river *Ganga* (Bhagirathi). The right psychic channel (*Pingala Nadi*) is the river *Yamuna*. Running perfectly between the *Ida* and *Pingala* is the central channel (*Sushumna Nadi*), known as the hidden *Sarasvati*. The subtle junction where these three primary energy channels converge is the true King of Pilgrimages: *Tirtharaja Prayag*. Anyone who bathes in this inner confluence is instantly absolved of all sins.

In your body, the origin point of these three *Nadis* is the root lotus (*Muladhara*). Emerging from the root, *Ida*, *Pingala*, and *Sushumna* travel upward to meet at the *Anya Chakra* located right between the eyebrows. This brow center is the actual site of their confluence, and it is exactly here that the divine *Someshvara Deva* resides.

From this brow junction, *Ida* and *Pingala* (Ganga and Yamuna) branch outward to govern the incoming and outgoing physical breath, while the hidden *Sarasvati* (*Sushumna*) subtly enters and merges into the thousand-petaled crown center (*Sahasrar*). The merging of these three channels is known as the *Triveni Yoga*, and focusing your awareness here yields immense spiritual rewards. Those who direct their mind and vital breath to this point earn entry into divine realms; those who can leave their physical form while resting in this space attain immediate liberation.

Therefore, by chasing external, imaginary pilgrimages, you violate divine law and distance yourself from My presence. If you wish to break free from the shackles of karma and secure true liberation, you must clearly realize that it can only be achieved through the internal Prayag residing inside you.

The Glory of Inner Confluence *(Pages 32–33)*

From the *Shiva Samhita*, Fifth Chapter:

Gangayamunayormadhye vahatyesha sarasvati l

Tasam tu sangame snatva dhanyo yati param gatim ll175ll

Sita'site sangame yo manasa snanamacharet l

Sarva papavinirmukto yati brahma sanatanam ll177ll

Trivenyam sangame yo vai pitrikarma samacharet l

Tarayitva pitrinsarvansa yati paramam gatim ll178ll

Ida ganga pura prokta pingala charkaputrika l

Sushumna sarasvati prokta tasaam sah'atidurlabhah ll179ll

The *Sarasvati* (*Sushumna*) flows steadily between the *Ganga* and *Yamuna*. Fortunate are those who bathe at their sacred intersection, for they attain the ultimate state of supreme illumination. Any individual who performs a mental bath at this confluence of light and dark waters gets liberated from all sins and merges into Me, the Eternal Absolute (*Sanatana Brahma*). Furthermore, those who offer

mental prayers and ancestral rites (*Tarpan/Shraddha*) at this inner *Triveni* elevate their ancestors and ascend to the abode of final liberation.

As stated before, the *Ida Nadi* is the *Ganga*, and the *Pingala Nadi* is the *Yamuna* (the daughter of the Sun). The central channel between them is the *Sushumna*, named *Sarasvati*. Gaining access to this inner confluence of Prayag is exceptionally rare and precious.

Idasushumne shivatirthe'smin jnanambupurne vahatah sharire l

Brahmambubhih snatitayoh sadayah kintasya gangairapi pushkarairva ll

The *Ida*, *Pingala*, and *Sushumna* are My sovereign, divine sanctuaries (*Shiva Tirthas*), flowing through your body and filled to the brim with the waters of pure wisdom. For those who continuously immerse themselves in these divine, absolute waters within, what need is there to wander out to external rivers like the earthly Ganga or physical shrines like Pushkar?

The Six Chakras as Great Pilgrimage Sites *(Pages 33–37)*

From the *Rudrayamala Tantra*, Chapter 21:

Ida mulasthananivasini ya suryatmika yamuna pravahika l

Tatha sushumna muladeshagamini sarasvati rakshati majjanatmakam ll2ll

Manogatah snanaparo manushyo mantrakriyayoga vishishtatattvavit l

Mahisthatirthe vimale jale muda mulambuje snati sa muktibhagbhavet ll3ll

Sarveshu tirtheshu surapavani ganga mahasattvatvinirgata sati l

Karoti papakshayameva muktim dadati sakshadamalartha punyada ll4ll

The lunar-natured *Ida Nadi*, rooted at the base, flows as the *Ganga*, while the solar-natured *Pingala Nadi* flows as the *Yamuna*. Similarly,

arising from that same foundational base, the *Sushumna* acts as the *Sarasvati*. This internal system fully protects and purifies whoever immerses themselves in it.

Therefore, those who understand the core mechanics of Mantra, ritual action, and Yoga experience all the sacred holy waters of the Earth directly within themselves. Such individuals mentally immerse their awareness into the foundational root lotus (*Muladhara Chakra*). Filled with boundless joy, they easily become rightful heirs to liberation. Across the Earth, the celestial river Ganga is revered as the ultimate purifier because she flows from the highest quality of pure goodness (*Sattva Guna*). She eliminates sins and grants absolute freedom. Immersing oneself in this pure, merit-giving internal Ganga instantly awakens the inner light of direct realization.

Svargastham yavata tirtham svadhishthane supankaje l

Mano nidhaya yogindrah snati gangajale tatha ll5ll

Manipure devatirtham panchakundasavoravaram l

Tatra shrikamana tirtham snati yo muktimichhati ll6ll

Anahate sarva tirtham suryamandalamadhyagam l

Vibhavya sarvatirthani snati yo muktimichhati ll7ll

- **The Sacral Center:** All the heavenly pilgrimage sites, including the celestial *Mandakini Ganga*, exist within the second energy center, the pristine *Swadhisthana Chakra*. Master Yogis focus their mind here, bathing in the celestial waters of the divine Mandakini.

- **The Navel Center:** Seekers of liberation focus on the third energy center, the *Manipura Chakra* at the navel. This is a brilliant divine sanctuary containing the five sacred nectar pools (*Pancha-Kunda*) and the wish-fulfilling shrine (*Kamana Tirtha*). Gaining access here purifies worldly desires.

- **The Heart Center:** Similarly, within the fourth energy center, the *Anahat Chakra*—which radiates like the center of the solar sphere—all sacred pilgrimage sites exist simultaneously.

Seekers of liberation meditate upon this heart center to immerse themselves in universal purity.

Vishuddhakhye mahapadme ashtatirthasamudbhavah l

Kaivalyam muktidam dhyatva snati viro vimuktaye ll8ll

Manasam vindutirthancha kalikundakaladharam l

Ajnachakre sada dhyatva snati nirvanasiddhaye ll9ll

- **The Throat Center:** In the throat lies the fifth great center, the *Vishuddha Chakra*, where the eight primal holy waters manifest. These waters grant the ultimate state of isolated freedom (*Kaivalya Mukti*). Meditating deeply upon these currents, brave Yogis align their minds here to secure absolute liberation.
- **The Brow Center:** Within the sixth energy center, the *Anya Chakra*, exist the cosmic subtle lakes: *Manasarovar*, *Bindu-sarovar*, *Pampa-sarovar*, and *Narayana-sarovar*. This center also holds the transforming pool (*Kali Kunda*), alongside the crescent-bearing Lord of Moon, *Someshvara Mahadeva*. Meditating on this space, Yogis experience a divine immersion that culminates in the perfection of absolute Nirvana, rendering them liberated in this life.

Etatkulapriyasnanam kurvante yogino muda l

Ato virah satvayukta sarvasiddhiyuta surah ll10ll

Snanamatrena nishpapi shaktah syadvayusangrahe l

Tirthanam darshanadesham mukto yogi bhaveddhrubham ll11ll

Nana papan sada kritva brahmahatyadinirgatan l

Kritva snanam mahatirthe siddhah syuranimadigah ll12ll

Yogis joyfully perform this internal, divine bath by awakening the sleeping primordial energy, the *Kundalini Shakti*, through the practices of Yoga. By the transformative power of bathing in these internal *Shiva Tirthas*, practitioners become anchored in pure

goodness (*Sattva Guna*), attain all mystical perfections, and live as liberated souls.

Those who have mastered the retention of the vital breath (*Prana-vayu*) inside the central *Sushumna* channel are instantly cleansed of all past karmic impressions simply by performing this internal mental immersion. Such purified Yogis achieve certain, irreversible liberation merely by witnessing these internal holy sites. The magnitude of these absolute, perfection-granting inner sanctuaries is infinite. Even individuals who have committed severe misdeeds or fallen into heinous transgressions are completely redeemed if they master this internal immersion. They burn away all negative karma and awaken the eight great mystical powers, such as the ability to become infinitesimally small (*Anima*).

Now you must clearly understand: the entire universe, its holy shrines, its gods and goddesses, and the Supreme Ruler who awards both worldly enjoyment (*Bhukti*) and final liberation (*Mukti*), all reside inside you. Without your conscious presence, nothing exists in this world. If you, the human observer, are not present, how can I, the Divine, express My cosmic play (*Leela*)? Therefore, if your desire to merge with Me is genuine, you must immerse yourself in these internal energy centers. This will act as your true atonement, making you pure, clean, vibrant, and integrated across your body, mind, and breath. Only then will you be ready to unite with Me.

Kundalini: The Gatekeeper of Liberation *(Pages 37–39)*

From the *Yogashikha Upanishad*, Chapter 6:

Ida pingalayormadhye sushumna sukshma rupini l

Sarvam pratishthitam yasminsarvagam sarvatomukham ll10ll

Dvasaptatisahasrani nadi dvarani panjare l

Sushumna shambhavishaktih sheshastviha nirarthakah ll18ll

Yena margena gantavyam brahmasthanam niramayam l

Mukhenachhadya taddvaram prasupta paramesvari ll

"Out of the seventy-two thousand energy channels looping through your bodily cage, every single one possesses a sacred quality. However, *Ida*, *Pingala*, and *Sushumna* remain the primary sanctuaries, and among these, *Sushumna* is the undisputed supreme pilgrimage site. This is because I reside personally inside the *Sushumna*; it is My true home.

Without opening the *Sushumna*, no other channel can ever fulfill your ultimate spiritual purpose. For you, every outer pilgrimage remains empty and meaningless without the awakening of this inner *Sarasvati*. This *Sushumna* channel is the very power of Shiva (*Shambhavi Shakti*) that links you directly to Me.

However, at the entrance of this highway that leads straight to the flawless, disease-free Abode of the Absolute (*Brahmasthana*), the primordial goddess *Kundalini Shakti* lies fast asleep. She blocks that gateway with her own form and will not easily allow you to pass into My presence.

Tethered by the heavy weight of your past merits and sins, this divine power remains asleep. The absolute, singular method to awaken her is the practice of scientific breath control (*Pranayama*), or complete, unswerving devotional surrender through My praise. If you master *Pranayama* and awaken this inner power, she will personally guide you safely to Me. Without her grace, no human being can ever set foot in the true Prayag, because there is only one path that leads there."

Failing to recognize this internal highway, many argumentative intellectuals waste their entire lives debating phrases like *"Aham Brahmasmi"* (I am the Absolute) and *"Jagan Mithya"* (the world is an illusion). They die trapped in intellectual arguments about spirit and matter without ever stepping onto the actual path where I reside. Many spend their lives dissecting moral duties—analyzing what you or others should do—yet they never find the path. Great intellectuals remain stuck trying to decipher the relationship between Nature and Spirit, Soul and Oversoul, Creature and

Cosmos, never actually setting foot on the practical path to their destination.

I dwell deep inside the central *Sushumna* channel, and I am realized exclusively when the *Kundalini* is awakened through *Pranayama*. Therefore, when you prepare to journey toward the true inner Prayag to resolve your karmic records, pray earnestly to the Goddess Kundalini through the practice of *Pranayama*. If she chooses to bless you, you will unite with Me effortlessly. But if your *Kundalini Shakti* remains unawakened, you will not meet Me, even if you wait for countless lifetimes. *Pranayama* alone is the key that awakens the Kundalini.

The Key to the Gates of Freedom *(Pages 39–40)*

From the *Yoga Chudamani Upanishad* and *Rudrayamala Tantra*:

Udghatayethkapatantu yatha kunchikaya hathat l

Kundalinya tatha yogi moksha dvaram vibhedayet ll39ll

Madhye sushumna tanmadhye vajrakhya linga mulatah l

Tanmadhye chitrini sukshma bisatantu sahodara ll

Mulasahasrastattandantara brahma nadika l

"Therefore, if you master *Pranayama*—the definitive method to reach the Kundalini—you will never have to depend on anyone else. That supreme energy will personally deliver you straight to My presence. This is the ultimate method for attaining Me. Just as a heavy iron lock on a door snaps open instantly and effortlessly when turned with the correct key, the path to ultimate liberation opens wide the moment the *Kundalini Shakti* is awakened. This is the direct highway to Me. Those who try to invent alternative paths inevitably find themselves wandering in circles. This path is exceptionally straight and uncomplicated."

Just as raw iron eagerly rushes toward a magnet the moment it comes into range, anyone who steps onto this highway never

wishes to turn back. Iron clings to a magnet and refuses to leave; yet, luxury metals like gold, silver, or copper cannot form that bond, regardless of how precious they are externally. In exactly the same way, no one can gain access to this path unless they are a dedicated practitioner of Yoga (*Yoga-abhyasi*). Dry intellectuals of the Vedanta school, who merely analyze My attribute-less nature (*Nirguna Svarupa*), can never progress past their own analytical minds.

I dwell far beyond the reach of the analytical mind. Therefore, only disciplined, self-controlled individuals who practice systematic Yoga can ever reach Me, and I reveal Myself fully to them.

The pathway to meet Me begins right at the *Muladhara*, situated just above the bulbous root (*Kanda*) along the spine, where the *Kundalini Shakti* rests. From that exact point begins the mystical northern pathway of the *Sushumna*, which travels straight up to the thousand-petaled crown (*Sahasrar*). Running inside the *Sushumna* is the radiant *Vajra Nadi*, and inside the *Vajra* lies the micro-subtle *Chitrini Nadi*, which is as fine as a strand of lotus fiber. This internal path is the very essence of the Divine (*Brahmarupini*). The moment your vital breath rises through this channel and stabilizes in the crown center via *Pranayama*, you will realize that you and I are eternally One.

All Experiential Knowledge Dwells Within You *(Pages 40–41)*

When compared to the scale of the outer macrocosm, this individual physical body seems microscopic. Yet, within this human frame made of the five elements, I have fully enclosed the entire spectrum of knowledge—stretching from the consciousness of a tiny ant to that of the Creator *Brahma*. If you fail to discover this within yourself, it is a testament to your own spiritual inertia.

The external phenomena you perceive through your physical eyes are merely My shifting, physical expression—a transient reality that is as fleeting as a dream. Conversely, My true knowledge shining inside your inner being is as radiant as the sun, burning with uniform brilliance, rising above all limitations, and remaining absolutely unshakeable.

Remember this clearly: when you arrived in this world, you brought absolutely nothing with you, and when you depart, you cannot take a single thing along. If you fail to gather real wisdom during this human incarnation, when do you expect to acquire it? Consider this: if you spend your life merely reacting to illness, grief, pain, and poverty, your time will completely slip away. Realize that external merits cannot save you, nor can external sins define your ultimate trajectory. Therefore, settle your karmic accounts at the inner Prayag; only then will your mind achieve absolute clarity. In that pristine state, you will be introduced to My vital cosmic breath (*Prana*), which animates the entire universe.

The Meaning of Meditation: Emptying the Mind of Objects *(Pages 41–44)*

If you wish to banish sickness, grief, suffering, and lack from your life, commit yourself to the practice of the *Mahayoga* revealed here. I originally transmitted this Yoga to the supreme master of sages, *Kapila Muni*, by whose power he became the rightful heir to My supreme state. A single aphorism from his system of *Sankhya Yoga* is entirely sufficient to awaken your understanding. He distilled the entirety of My wisdom into this definitive formula:

"Dhyanam Nirvishayam Manah" — Meditation is the state where the mind is completely free from objective thoughts.

Therefore, people who engage in casual meditation live under the delusion that they are focusing on the Almighty, claiming: *"We possess everything, we are divine, we can achieve whatever we desire."* You must understand through Sage Kapila's aphorism that even though everything exists inside you, you cannot experience its bliss right now. This is because your meditation does not align with a mind emptied of objective distractions.

Simply repeating *"I am full and satisfied"* will never cure physical hunger. In exactly the same way, unless you systematically empty your mind of external objects through regular Yoga practice, you can never unlock your latent inner powers. According to the scriptures of Yoga, meditation (*Dhyana*) is the seventh limb of the Eightfold Path (*Ashtanga Yoga*). If your meditation becomes stable,

entering the state of absolute absorption (*Samadhi*) is effortless. The time required for twelve consecutive cycles of perfect meditation is equal to just one unit of true *Samadhi*. If meditation were as simple as people imagine, everyone who tries it would already be a liberated master (*Jivanmukta*).

The True Standard of Meditation *(Pages 42–43)*

From the *Jnana Sankalini Tantra* and *Jabala Darshana Upanishad*:

Na dhyanam dhyanam ityahu dhyanam nirvishayam manah l

Tasya dhyanaprasadena saukhyam moksham na samshayah ll1ll

Manasa kalpita murtirnrinanchenmokshadayini l

Svapnalabdhena rajyena raja no manavastatha ll2ll

Tirthani toyapurnani devankasthadinirmitan l

Yogino na prapujyante svatmapratyayakaranat ll52ll

"The casual practice you call meditation is not true meditation. A practice based entirely on your personal imagination cannot be classified as genuine *Dhyana*. True meditation is defined exclusively as a mind that is objective-less, completely still, centered in the void, and absolutely one-pointed. It is this authentic meditation that effortlessly secures supreme bliss and absolute liberation, without a shadow of a doubt.

If you attempt to meditate without first emptying your mind of objective thoughts, what are you actually meditating on? You are simply visualizing mountains, rivers, lakes, external pilgrimage sites, or physical statues of gods made of clay, wood, or stone. Mental visualizations of deities cannot grant liberation, just as a person cannot become a wealthy king in the waking world merely by dreaming of an empire."

Your external, worldly pilgrimages are simply physical bodies of water, and your visualized deities are inert forms sculpted from wood or stone—mere constructs of your imagination. If you spend

your meditation worshiping these mental images, you will miss the ultimate goal. For this reason, true Yogis do not worship external symbols. Instead, they completely empty the mind of worldly objects using *Pranayama*, allowing them to directly witness, meditate upon, and honor the Self-effulgent Divine Spirit (*Atma-Deva*) shining within their own consciousness.

When you close your eyes to meditate, you usually see nothing but darkness, or you find yourself watching a movie of your own mental memories. This confirms that your inner space is crowded with worldly objects. Your mind simply drags external objects into your inner consciousness and plays with them.

True meditation means emptying the mind of these objects, not continuing to fantasize. By indulging in imagination, you wander further away from the path of meditation. This happens because you sit for meditation without first calming the *Prana*, which sits directly above the mind; as a result, your mind refuses to sit still.

Because your senses face outward, your thoughts naturally rush toward external objects. Consequently, even when you sit to meditate, you fail to bring the unimaginable, transcendent Divine into your awareness. However, if you freeze the breath via *Pranayama*, your mind will be emptied of objective thoughts by positive force. In that pristine state, your consciousness will easily grasp realities that lie far beyond the reach of the physical senses, and your inner intentions will manifest as truth. Every single resolve formed in that state becomes absolute reality. Without calming the breath through *Pranayama*, you will spend your life trapped in idle, exhausting thoughts, achieving absolutely nothing.

Keep this truth in mind: you can only imagine things that you have already seen or heard in the material world. Your coarse, worldly intellect simply lacks the capacity to perceive the unimaginable, non-physical Reality.

"Drishyate tvagryaya buddhya sukshmaya sukshma-darshibhih"

(It is perceived exclusively by an exceptionally refined, sharp, and subtle intellect by seers of ultimate truth).

To know that supreme reality, your intellect must become extraordinarily clear. Clear away the inertia, distraction, and mental fog that cloud your understanding by practicing *Pranayama*. Once those blockages are gone, look within and discover who you and I truly are. Therefore, you must acquire My wisdom through an objective-less mind, established in true meditation.

The Inseparable Bond of Yoga and Wisdom *(Pages 44–45)*

From the *Vayaviya Samhita*, Uttara Khanda, Chapter 36:

Nasti dhyanam bina jnanam nasti dhyanamayoginah l

Dhyanam jnanancha yasyasti tirnastena bhavarnavah ll22ll

Jnanam prasannamekagramasheshopadhivarjitam l

Yogabhyasena yuktasya yoginastveva siddhyati ll23ll

True wisdom cannot dawn without meditation, and true meditation can never be achieved without becoming anchored in *Pranayama* and the practices of Yoga. To experience this deeper meditation, dedicating yourself to systematic Yoga practice is absolutely essential. Those who possess both systematic Yoga practice and the resulting meditative wisdom cross over the ocean of worldly suffering with ease. This sacred, pure wisdom that carries you across the sea of transmigratory existence reveals itself exclusively to Yogis whose minds are cheerful, single-pointed, free from worldly titles, and fully engaged in regular practice.

The Architecture of Authentic Meditation *(Pages 45–47)*

From the *Srimad Bhagavatam*, Eleventh Canto, Chapter 14:

Uddhava said:

Dhyayet mumukshuretanme dhyanam no vaktumarhati l

Yatha tvamavandindaksha yadrisham va yadatmakam ll31ll

The beloved devotee Uddhava questioned Lord Krishna: "O lotus-eyed Lord! Please explain exactly how seekers of liberation should

practice meditation upon You. What form should they visualize, in what manner should they focus, and what should be their inner state? Please guide me clearly."

The Supreme Lord replied:

Sama asana asinah samakayo yathasukham l

Hastavutsanga adhaya svanasagrakritekshana ll32ll

Shodhayenmargametenah purakumbhakarechakaih l

Viparyayenapi shanairabhyasennijitendriyah ll33ll

Hridyavichhannamonkaram ghantanadam bisornavat l

Pranenodirya tatratha punah samveshayetsvaram ll34ll

The Supreme Lord Krishna said: "Listen closely, Uddhava. To empty the mind of objective distractions, the practitioner should sit comfortably in *Siddhasana* or *Padmasana*, keeping the spine straight and resting both hands easily upon the knees. The gaze must be anchored steadily at the tip of the nose (*Nasikagra*).

First, the energy channels must be purified by performing sequential inhalation (*Puraka*) and exhalation (*Rechaka*). One must master *Pranayama* by integrating inhalation, retention (*Kumbhaka*), and exhalation alongside the mental repetition of the sacred syllable *Om* ($Pranava$).

As the mind grows quiet through breath retention, one should focus on the unbroken resonance of *Om* vibrating within the heart lotus, listening intently to the inner sound (*Anahata Dhvani*) that chimes like a resonant temple bell or vibrates like a fine humming strand. By practicing this three-part *Pranayama* systematically alongside the sacred *Om* invocation every single day, the breath will effortlessly stabilize within a month, bringing the mind into perfect, peaceful stillness."

Evam pranavasanyuktam pranam eva samabhyaset l

Dashakritvastrishavanam masadarvagjitanilah ll35ll

Hritpundarikamadhyasthamurdhvanalamadhomukham l

Dhyatvordhva mukhamunnidramashtapatram sakarnikam ll36ll

Karnikayam nyaset suryasomagninuttarottaram l

Vahnimadhye smaredrupam mamaitaddhyanamangalam ll37ll

"As the vital breath stabilizes within the central *Sushumna* channel, the heart lotus—which normally hangs downward with its stem facing up—turns beautifully upward and bursts into full bloom. When the heart lotus opens at the *Anahata Chakra* through dedicated Yoga practice, the mind enters a state of absolute quiet and spacious stillness.

At this stage, meditation becomes completely natural. The practitioner should visualize the brilliant spheres of the Sun, Moon, and Fire resting sequentially within the center of that lotus. Deep within that sacred fire, focus your entire awareness on My ultimate form—the self-luminous Spirit (*Jyotirmaya Atma-Tattva*)—and dissolve your identity into it.

If your focus is not yet stable enough for this abstract meditation, withdraw your mind from all external distractions and ground it by visualizing My all-pervading form (*Vishnu-rupa*), meditating systematically on My feet, My localized presence, and My universal expression. As your practice grows rock-solid, let go of even that mental visualization. Rest in absolute silence and merge your individual mind completely into My supreme cosmic being (*Maha-Vishnu*). This definitive practice brings the mind under complete control."

Evam samahitamatirmameva'tmanamatmani l

Vichashte mayi sarvatmajjyotirjyotishi sanyutam ll45ll

Dhyanenittham sutivrena yunjato yogino manah l

Sanyasyatyashu nirvanam dravyajnanakriyabhramah ll46ll

"O Uddhava! When the mind is masterfully harnessed through *Pranayama* and meditation, the individual soul merges into Me just

as a single flame blends into a greater light until they are completely indistinguishable. This realization alone deserves the name of true knowledge and authentic meditation; every other style is merely a product of the imagination.

By anchoring the mind in this powerful, absolute absorption, the Yogi instantly shatters all illusions regarding physical matter, objective knowledge, and karmic actions, entering immediate, pristine Nirvana."

Third Illumination: The Three Paths of Elevation *(Pages 48–50)*

From the *Srimad Bhagavatam*, Eleventh Canto, Chapter 20:

Uddhava said:

Vidhishcha pratishedhashcha nigamo hishvarasya te l

Avekshate'ravindaksha gunam dosham cha karmanam ll1ll

The great devotee Uddhava spoke to Lord Krishna: "O lotus-eyed Lord! Your scriptural commands (*Vedas*) outline strict rules (*Vidhi*) and prohibitions (*Pratishedha*), evaluating the merits and demerits of actions, purity and impurity, and the realities of heaven and hell. While I accept that Your spoken word in the Vedas illuminates unseen realities—revealing heaven, liberation, and the practical methods to attain them—my mind is currently caught in deep confusion due to these apparent dualities. Please, out of Your infinite mercy, reveal the definitive path to supreme liberation."

The Supreme Lord replied:

Yogastrayo maya prokta nrinam shreyovidhitsaya l

Jnanam karma cha bhaktishcha nopayo'nyasti kutrachit ll6ll

Nirvinnanambh jnanayogo nyasinamiha karmasu l

Teshvanirvinnachittanam karmayogastu kaminat ll7ll

Yadricchaya matkathadau jatashraddhastu yah puman l

Na nirvino natisaktobhakti yogosya siddhidah ll8ll

The Supreme Lord Krishna said: "Listen attentively, Uddhava. For the ultimate elevation of humanity, I have designed three distinct pathways: *Jnana Yoga* (the Path of Wisdom), *Karma Yoga* (the Path of Selfless Action), and *Bhakti Yoga* (the Path of Devotion). Beyond these three, there is absolutely no other method for human salvation anywhere in existence.

1. **Jnana Yoga:** This path is custom-designed for individuals who have developed deep spiritual detachment (*Vairagya*), are completely free from worldly desires, view materialistic actions as a source of bondage, and are entirely focused on My absolute wisdom.

2. **Karma Yoga:** This path is for individuals who cannot easily abandon their attachment to action, still harbor desires for worldly experiences, yet genuinely want to achieve spiritual growth while living regular lives in society.

3. **Bhakti Yoga:** This path is for the intermediate individual—someone who is neither intensely attached to worldly life nor fully detached from it. By beautiful fortune, they have developed a deep love for hearing My wisdom. They are neither indulgence-driven nor ready to renounce everything. They realize that getting lost in material pleasures will separate them from the Divine, yet they cannot simply walk away from their life. They do not want to lose themselves in temporary pleasures, nor do they want to become penniless wanderers. Instead, they choose to live in the world while seeking Me earnestly through devotion. For these individuals, My path of devotion awards ultimate perfection."

Tavatkarmani kurvita na nirvidyeta yavata l

Matkatha shravanadau va shraddha yavan na jayate ll9ll

Svadhamastho yajanyanairanashih kama uddhava l

Na yantisvarganarakau yadyanyanna samacharet ll10ll

Asminlloke vartamanah svadharmastho'naghab shuchih l

Jnanam vishuddhamapnoti madbhaktim va yadricchaya ll11ll

Karmanam parinamitvadaviranchadalangalam l

Vipashchinnashvaram pashyedadrishtamapi drishtavat ll18/19ll

"Therefore, individuals must continue to perform their essential duties until their hearts become entirely free of selfish desires, or until a deep, joyful faith in listening to My spiritual truths awakens within them. To put it simply: actions should never be abandoned prematurely until your work transitions naturally into a state of desireless ease, born from authentic spiritual detachment.

O Uddhava! A person who stands firm in their natural duties (*Svadharma*), relinquishes the fruits of their actions, and performs noble, selfless deeds—such as charity, chanting, and meditation—never falls into hell, nor do they get trapped in heaven, provided they avoid forbidden deeds. Cleaned of all past impressions and living purely in this world, they naturally unlock pristine self-knowledge or effortlessly secure My deepest devotion.

A wise person recognizes that the rewards of materialistic actions are temporary. Even reaching the highest cosmic heaven (*Brahma-loka*) is ultimately unfulfilling because it is bound by time and change. Therefore, an intelligent individual views the unseen heavenly worlds exactly like the visible earth—as temporary, changing, and unable to offer true soul satisfaction."

The Precious Gift of Human Birth *(Pages 51–52)*

Devapi etamichhanti lokam nirayinastatha l

Sadhakam jnanabhaktibhyamubhayam tadasadhakam ll12ll

Na narah svargatim kankshennarako va vichakshanah l

Nemam lokam cha kanksheta deha'aveshatpramadyati ll13ll

Etadvidvanpura mrityorabhavaya ghateta sah l

Apramatta idam jnatva martyamapyarthasiddhidam ll14ll

Nridehamadyam sulabham sudurlabham l

Plavam sukalpam gurukarnadharam ll

Mayanukulena nabhasvateritam l

Pumanbhavabdhim na taretsa atmaha ll17ll

"You must realize that even the celestial beings in heaven, as well as the residents of the lower realms, constantly long for a human body. This is because the human body is the unique vehicle through which both ultimate wisdom (*Jnana*) and pure devotion (*Bhakti*) can be practicalized. A celestial body in heaven is unsuitable for cultivating devotion or unlocking self-knowledge, as it is designed exclusively for consuming past merits.

Therefore, a wise person does not desire heaven any more than they desire hell. In fact, they do not even wish to hold onto life in this world out of mere attachment, because obsessing over the physical body causes a person to lose their spiritual focus.

An intelligent individual recognizes that even though this human body is temporary, it is the ultimate tool for achieving the highest goal of existence. By dedicating oneself to regular Yoga practice within this lifetime, one secures final liberation, never to return to the cycle of suffering.

This human form is the foundational launchpad for all spiritual achievements. While it is accessible to those with positive karma, it remains exceptionally out of reach for those lost in negativity. Consider this human body a magnificent, sturdy ship uniquely designed to cross the turbulent ocean of worldly existence (*Bhavasagara*). The spiritual master (*Guru*) is the expert captain navigating this ship, and My divine grace acts as a favorable wind, pushing the vessel safely toward the shores of freedom. Any individual who fails to cross the ocean of life despite possessing such an exceptional vessel has effectively committed spiritual suicide."

Instructions on the Eightfold Path of Yoga *(Pages 52–55)*

Yamadibhiryogapathairanvikshikya cha vidyaya l

Mamaryopasanabhirva nanyairyogyam smarenmanah ll24ll

Yadarambheshu nirvinno viraktah sanyatendriyah l

Abhyasena'tmano yogi dharayedachalam manah ll18ll

"Therefore, for your ultimate well-being, you should approach Me through the path that best suits your natural disposition: whether that is the Eightfold Path of Yoga (*Ashtanga Yoga*) starting with self-restraint (*Yama/Niyama*), the philosophical path of absolute inquiry (*Anvikshiki Brahma-Vidya*) found in Vedanta, or the path of deep devotional surrender (*Ishvara Pranidhana*). These are the authentic paths that lead to Me; attempting to reach Me through self-invented methods is an exercise in futility.

O Uddhava! Those who follow these time-tested paths reach Me effortlessly. Conversely, those who abandon My teachings to wander down self-created pathways find themselves lost, missing out on true spiritual elevation.

Therefore, the three pristine paths are Eightfold Yoga, Vedantic Wisdom, and Devotional Surrender. Yogis who step away from materialistic actions to practice this path master their senses, anchor themselves in devotion, and steady their minds in Me until they attain absolute realization."

Dharyamanam mano bhramyadashvanavasthitam l

Atandrito'nurodhena margenatmavasham nayet ll19ll

Manorgatim na visrijejjitapranajitendriyah l

Sattvasampannaya buddhya manam atmavasham nayet ll20ll

"There is no faster way to master the mind than the path of systematic Yoga, for the mind is notoriously restless. The moment you try to steady it through willpower alone, it breaks away and bolts like a wild horse.

When this happens, stay alert. Avoid fighting the mind directly; instead, guide it back gently and intelligently until it submits to your awareness. If you deny the mind's basic patterns too aggressively,

its resistance will multiply, making it virtually impossible to control. Therefore, adapt your practice intelligently to your current capacity.

If you find yourself facing a mental storm, do not rely on your thoughts alone; instead, perform *Pranayama* with absolute determination and enthusiasm. The systematic practice of *Pranayama* brings the mind under complete control. Never let your mind run wild out of frustration. Instead, master your breath, calm your senses, and use a clear, pure intellect (*Sattvic Buddhi*) to bring the mind fully under your command."

Eshavai paramo yogo manasah sangrahah smritah l

Hridayajnatvamanvichhandamyasyevarvato muhuh ll21ll

Sankyena sarva bhavanam pratilomanulomatah l

Bhavapyayavanudhyayemanovayavatprasidati ll22ll

Nirvinnasya viraktasya purushasyoktavedinah l

Manastyajati dauratmyam chintitasyanuchintaya ll23ll

"Bringing the mind into absolute stillness through the limbs of *Ashtanga Yoga* is the very definition of supreme mental mastery (*Parama Yoga*). To master this knowledge completely, you must practice Yoga repeatedly until the mind obeys you.

Until the mind settles into absolute quiet, maintain your detachment and use the analytical methods of *Sankhya Yoga* to observe how everything in this universe is created and eventually destroyed. Meditate deeply within yourself on the origin and dissolution of all phenomena until your mind enters a state of pristine clarity.

When a detached, discerning individual continuously studies these spiritual truths and reflects on them deeply, the mind completely sheds its old habits of restlessness and negativity."

The Fulfillment of Devotion and Universal Vision *(Pages 55–57)*

Jatashraddho matkathasu nirvinnahsarvakarmasu l

Veda duhkhatmakankamanparityage'pyanishvarah ll27ll

Tato bhajeta mam pritah shraddhalurdridhanishchayah l

Jushamanashcha tankamanduhkhodarkashcha garhayat ll28ll

Proktena bhaktiyogena bhajatoma'sakritmuneh l

Kamah hridaya nashyanti sarve mayi hridi sthite ll29ll

Nairapekshyam param prahurnihshreyasamanalpam l

Tasmannirashisho bhaktinarapekshasya me bhavet ll35ll

"On the other hand, individuals who are not yet ready for deep meditation or abstract Vedantic study, but who possess a deep love for My teachings and feel detached from worldly ambitions, should continue their journey with joy. Even if they find themselves temporarily unable to give up certain desires despite knowing they lead to suffering, they should enjoy those experiences without attachment while focusing on Me with unswerving faith and love.

By immersing themselves continuously in the path of devotion (*Bhakti Yoga*), My light awakens within their hearts, dissolving every worldly desire.

This state of complete desirelessness and independence (*Nairapekshyam*) is heralded as the highest good and the ultimate blessing. This is why individuals who are desireless, independent, and anchored in Yoga naturally receive the gift of My unswerving, absolute devotion."

Bhidyate hridayagranthishchhidyante sarva samshayah l

Kshiyante cha'sya karmani mayidrishte'khilatmani ll30ll

Jnaninastvaham eva ishtah svarthohetushcha sammatah l

Svargashchaivapavargashcha nanyo'rtho mahate priyah ll2-16ll

Na mayyekantabhaktanam gunadoshadbhava gunah l

Sadhunam samachittanam buddheh paramupeyusham ll36ll

Evametannmayadishtananu tishthanti me pathah l

Kshemam vindanti matsthanam yaddadbrahma paramam viduh ll 37ll

"When a person aligns themselves with Me through the paths of Wisdom, Action, or Devotion, all their worldly desires dissolve. The moment they realize Me as the Soul of all souls, the knot of the heart (*Hridaya-Granthi*) snaps open, all doubts are permanently cleared, and their entire store of karma is dissolved.

For such a realized Knower, I become their sole desire, their practical path, their heaven, and their liberation. A true Knower finds nothing in this material world precious apart from Me; I am their absolute everything.

These unswerving devotees—these equanimous, noble souls who have risen beyond the analytical intellect to know the Supreme Truth—are completely unaffected by the shifting dualities of worldly merit and demerit. By walking firmly along these paths of Wisdom, Action, and Devotion, they return directly to My supreme abode: the pristine realm of the Absolute (*Parabrahma*)."

The Four Categories of Human Beings *(Pages 57–59)*

"O Uddhava! Based on My teachings, you can now clearly see that humanity is divided into four distinct categories: the Highest (*Uttama*), the Intermediate (*Madhyama*), the Novice (*Kanishtha*), and the Fallen (*Adhama*). I have outlined the paths of *Jnana Yoga*, *Bhakti Yoga*, and *Karma Yoga* to perfectly match the readiness, lifestyle, and needs of the first three categories.

- **The Highest Category (Uttama):** These individuals recognize that the material world is temporary. They willingly step away from temporary pleasures to embrace wisdom, detachment, renunciation, and meditation. Through the systematic practice of Eightfold Yoga, they unlock authentic self-knowledge. These wise seekers (*Jnana Yogis*) are exceptionally dear to Me.
- **The Intermediate Category (Madhyama):** These individuals view the world as neither completely real nor completely false. They cannot bring themselves to enjoy material pleasures with

an open heart, yet they lack the strength to walk away from them entirely. Caught in this hesitation, they struggle to determine their highest duty on their own. For these individuals, the ideal path is to balance devotion—such as visiting sacred sites, practicing selfless charity, and listening to My teachings—with the internal practices of Eightfold Yoga. They do not need to abandon their homes to practice this path; even while living in the midst of life's dualities, Yoga ensures their spiritual liberation.

- **The Novice Category (Kanishtha):** These individuals view the material world as real and feel a strong desire to return to it repeatedly to perform philanthropic works. They want to experience life while simultaneously seeking a relationship with the Divine. They practice the path of action (*Karma Yoga*) by building schools, hospitals, sanctuaries, and free kitchens. They honor Me through acts of service, chanting, and self-restraint. By anchoring their actions in the Eightfold Path of Yoga, they can remain active in the world while advancing toward Me.

Therefore, individuals from all three categories can reach Me and experience supreme bliss by grounding their wisdom, action, and devotion in the practices of *Ashtanga Yoga*. It is impossible to reach Me by ignoring this foundation."

- **The Fallen Category (Adhama):** These individuals view material life as the absolute end of existence. They care nothing for justice, ethics, virtue, or spiritual truth when it comes to satisfying their personal greed. They live entirely for sensory pleasure, dedicating all their energy to accumulating wealth by any means necessary. They feel no fear when engaging in harmful or unethical actions, and they ultimately die trapped in material illusions without ever seeking a higher purpose. For these individuals, simply sitting down to listen to My teachings and spending time around wise souls (*Satsanga*) is an essential first step.

How can anyone cross the ocean of life if they remain blind to their true spiritual condition and My divine laws? Therefore, realize your spiritual potential, study My universal laws, and return to Me through the regular practice of Yoga.

The Reality of Virtues and Faults *(Pages 59–61)*

From the *Srimad Bhagavatam*, Eleventh Canto, Chapter 21:

The Supreme Lord said:

Ya etanmatpatho hitva bhaktijnanakriyatmakat l

Kshudrankamanshchalaih pranairjushantah sansaranti te ll1ll

Sve sve'dhikare ya nishtha sa gunah parikittitah l

Viparyayastu doshah syadubhayoresha nishchayah ll2ll

The Supreme Lord Krishna said: "O Uddhava! Those who turn their backs on the paths of Devotion, Wisdom, and Action to chase temporary, short-sighted desires remain trapped in the cycle of birth and death.

Therefore, staying true to your current stage of spiritual readiness (*Adhikara*) is the very definition of virtue (*Guna*), while acting outside your readiness is a fault (*Dosha*). This is the definitive distinction between virtue and fault."

Shuddhyashuddhi vidhiyate samanesvapi vastushu l

Dravyasya vichikitsartham gunadoshau shubhashubhau ll3ll

Dharmartham vyavaharartham yatrarthamiti chanagha l

Darshito'yamacharo dharmamudvahatam dhuram ll4ll

"O Uddhava! Even though all physical objects in this material world are composed of the same basic elements, they are classified as pure or impure based on how they are used. I have established these guidelines of purity and impurity to help humanity navigate moral duty (*Dharma/Adharma*), daily life, and practical survival.

I am the source of these ethical boundaries—revealed through ancient sages like Yajnavalkya and Parashara—to guide those who carry the responsibility of upholding righteousness."

The Material Elements and Cosmic Order *(Pages 60–61)*

Bhumyambvagnianilakasha bhutanampanchadhatavah I

Abrahmasthavaradinam sharira atmasanyutah II5II

Vedena namarupani vishamani sameshu api I

Dhatuvaiddhava kalpyante etesham svarthasiddhaye II6II

Deshakaladibhavanam vastunam mama saptama I

Gunadoshau vidhiyete niyamartham hi karmanam II7II

"Every single living form—stretching from the Creator *Brahma* down to the quietest tree—is animated by the exact same Divine Spirit (*Atma*). Furthermore, the five material elements—Earth, Water, Fire, Air, and Space—serve as the foundational building blocks for all these physical forms. Therefore, at a fundamental level, no real division exists between them.

To help living beings look after their well-being and ensure that the fruits of their actions are organized, the Vedas outline distinct names and roles for these identical elements. I have built these relative concepts of virtue and fault into space, time, and matter for the sole purpose of bringing order to human action."

Guidelines Regarding Space and Time *(Page 61–62)*

Akrishnasaro deshanamabrahmanoundhashuchirbhavet I

Krishnasaro'pyasauvirah kikatasanskriterinam II8II

Karmanyo gunavankalo dravyatah svata eva va I

Yato nivartate karma sa dosho'karmakah smritah II9II

Actions performed in an ideal environment, at the proper time, and with an open heart bear fruit rapidly. If you act without considering

these factors, your efforts will fail to yield the desired results, or they may backfire entirely. This is why the scriptures stress the importance of environment (*Desha*), timing (*Kala*), and personal readiness (*Patra*).

Environments that lack spiritual focus or are completely disconnected from timeless wisdom are considered unrefined. Even an naturally beautiful environment can lose its purity if it lacks noble actions or has never been dedicated to higher purposes.

Similarly, failing to understand the timing of your actions can harm both your practical life and your spiritual growth. Missing the proper timing completely derails your success. Actions performed at the ideal moment yield perfect results, whereas those performed out of season go to waste or turn into something else entirely. Therefore, a time that naturally supports noble actions is considered ideal, while times dominated by chaos or distraction are unsuited for serious undertakings.

The Dynamics of Purity and Impurity *(Pages 62–65)*

From the *Srimad Bhagavatam*, Eleventh Canto, Chapter 21:

Dravyasya shuddhyashuddhi cha dravyena vachanena cha l

Sansakarenartha kalena mahatvalpataya'thava ll10ll

The purity or impurity of physical objects is determined by cleansing materials, authoritative counsel, timing, formatting, and scale. The exact same object can be considered pure or impure depending on the context. For instance, a brass vessel is naturally pure, but it becomes contaminated if it touches waste; it must then be purified with clean water.

When doubts arise regarding purity, the word of wise, spiritually integrated individuals serves as the final guide. Similarly, timing alters everything: freshly prepared food is vibrant and pure, whereas stale food loses its vitality. This principle applies to all physical objects; formatting and intent determine their level of purity.

Dhanyadarvasthitantunam rasataijasacharmanam l

Kalavayvagnimrittoyaih parthivanam yutayutaih ||12||

Amedhyaliptamyadyena gandham lepam vyapohati |

Bhajate prakritim tasya tachhauchamtavaidishyate ||13||

Grains, wood, fabrics, oils, dairy products, precious metals like gold and silver, and organic materials are cleansed through the action of time, air, fire, water, and earth. Depending on your situation, you can use these elements together or separately. If a vessel or fabric becomes stained, it is considered fully purified the moment the stain and odor are completely removed using water or earth, returning the object to its original, natural state.

Shaktyashaktya'thava buddhya samriddhya cha yadathmane |

Agham kurvanti hi yatha deshavasthanusaratab ||11||

"Just as physical objects shift between purity and impurity based on context, human beings incur positive or negative karmic impressions based on their personal strength, capacity, intelligence, and resources within a given environment. Therefore, just as you cleanse your physical environment, you must regularly purify your inner life through selfless action."

Snanadanatapo'vasthaviryasanskarakarmanbhih |

Matsmirtya cha'tmanah shaucham shuddhah karmacharedvijah ||14||

Mantrasya cha parijnanam karmashuddhirmadarpanam |

Dharma sampadyate shadbhiriadharmastu viparyayah ||15||

Kavchidguno'pi doshah syaddosho'pi vidhina gunah |

Gunadosharthaniyamatadbhidameva badhate ||16||

"The human mind is systematically purified through regular bathing, selfless charity, personal discipline, clear intention, right action, and continuous remembrance of the Divine. Once purified, an individual should focus entirely on their essential duties.

A mantra is enlivened when its deeper meaning is transmitted clearly by an authentic guide, and an action is completely purified when its fruits are dedicated entirely to the Divine. Righteousness (*Dharma*) blossoms beautifully when these six pillars—environment, timing, matter, intent, mantra, and action—are aligned in purity; if they are misaligned, it results in disharmony.

Under specific circumstances, what is normally considered a fault can become a virtue, and what is normally a virtue can become a fault. Responsibilities shift naturally based on an individual's role and stage of life. Therefore, virtues and faults are never rigid or absolute; they adapt to your life context."

The Relative Nature of Dualities *(Page 65–67)*

Samanakarmacharanam patitanam cha patakam l

Autpattiko gunah sango na shayanah patatyavah ll17ll

Yato yato nivarteta vimuchyeta tatatatah l

Esha dharmo nrinam kshemah shokamohabhayapahah ll18ll

An action that causes a fall for someone standing at a high level does not affect someone who has already fallen. A person resting flat on the ground cannot fall any lower.

Dualities like virtue and fault, purity and impurity, adapt constantly to your life situation. Therefore, these concepts do not possess absolute reality. They serve as temporary tools to help purify your mind across different times and environments.

Sadly, many people spend their entire lives obsessing over outer rules of purity, never progressing further. The true value of any rule lies in its ability to help you step away from worldly attachments. The moment you step back from external dependencies, you break free from inner bondage. This path of stepping back (*Nivritti*) is the ultimate path of harmony—it banishes grief, confusion, and fear from your life.

The Mechanics of Attachment *(Pages 66–67)*

Vishayeshu gunadhyasampunsah sangastato bhavet l

Sangattra bhavetkamah kamadeva kalinrinam ll19ll

Kaledu vishahah krodhastamastamanuvartate l

Tamasa grayaste punsashchetana vyapini drutam ll20ll

Taya virahitah sadhi jantuh shunyayakalpate l

Tato'sya svarthavibhransho muchhitasya mritasya cha ll21ll

Vishayabhiniveshena natmanam veda naparam l

Vrikshajivikaya jivanvyartham bhastraiva yah shvasan ll22ll

"O Uddhava! When an individual ignores this path of inner balance to chase external objects—imagining they contain true happiness—they naturally become attached to them. This attachment fuels an endless cycle of desires, and when those desires compete, conflict inevitably breaks out. Conflict gives rise to intense anger, and anger completely clouds a person's judgment. This mental fog suffocates their awareness, erasing their capacity for clear thought.

Once an individual is driven entirely by anger and desire, they lose their sense of right and wrong, becoming as ineffective as someone who is unconscious or dead. Blinded by their desires, they can no longer look after their practical wellbeing or their spiritual growth. They spend their life breathing like a pair of blacksmith's bellows, living aimlessly for years like a tree in a forest, completely wasting the gift of life."

The Fulfillment of Human Incarnation *(Page 67)*

From the *Srimad Bhagavatam*, Eleventh Canto, Chapter 10:

Etavanjanmasafalyam dehinamiha dehishu l

Pranairarthaiddhiya vacha tadeva matimanbhajet ll35ll

Yamananabhikshnam seveta niyamanmatparah kvachit l

Madabhijnambh gurambh shantamupashita madatmakam ll5ll

"O Uddhava! The life of a human being is truly successful when they use their existence to uplift others. Therefore, a wise individual uses their physical energy, wealth, intelligence, and speech to serve others while honoring the Divine.

Those who walk this path should integrate the foundational steps of Yoga: practicing core ethics (*Yamas*—such as non-violence, truthfulness, and integrity) and personal disciplines (*Niyamas*—such as simplicity, cleanliness, and self-study). Finally, they should seek the guidance of a peaceful, realized master (*Guru*) who embodies My divine essence."

Part II: Expert Commentaries and Insights

1. The Microcosm-Macrocosm Equivalence ($Pinda-Brahmanda\ Aikyam$)

The core philosophy presented in these pages from the *Shiva Samhita* and *Rudrayamala Tantra* rests on the absolute identity between the individual body ($Pinda$) and the cosmos (Brahmanda). This is not merely metaphorical; it forms the foundational basis of Tantric and Hatha Yogic anatomy:

- **The Spinal Column ($Merudanda$)** is realized as Mount Sumeru, the central cosmic axis around which the planetary systems revolve.
- **The Energy Channels ($Nadis$)** mirror the sacred river systems of the earth. Gaining access to these internal rivers replaces the need for physical travel to external pilgrimage sites.
- **The Structural Mapping of the Fourteen Realms ($Bhuvanas$)** within the spine illustrates that heaven and hell are states of consciousness accessible within the human nervous system.

2. The Internalization of Pilgrimage ($Atma-Tirtha$)

The text makes a sharp, uncompromising critique of purely external rituals and pilgrimages, labeling those who wander aimlessly as

Tamasic (ignorant/deluded). It elevates the **Anya Chakra** (the third eye center) as the true *Tirtharaja Prayag*—the meeting point of *Ida* (Ganga), *Pingala* (Yamuna), and *Sushumna* (Sarasvati). Immersing the mind in this internal junction is hailed as the absolute method to clear past karmic records and achieve liberation while still in the flesh ($Jivanmukti$).

3. Re-defining Meditation: *"Dhyanam Nirvishayam Manah"*

Drawing from Sage Kapila's *Sankhya Aphorisms*, the text corrects a major misconception about meditation. True meditation is not about visualizing comforting thoughts, divine figures, or chasing experiences; it is defined strictly as **emptying the mind of all objective thoughts**. The text notes that trying to meditate without first calming the breath via *Pranayama* is useless, as the mind will simply continue to play with memories of external worldly objects.

4. The Harmonization of the Three Paths (*Yoga, Jnana, Bhakti*)

In the commentary on the 11th Canto of the *Srimad Bhagavatam*, a unified spiritual framework is presented:

- **Jnana Yoga** suits the naturally detached.
- **Karma Yoga** fits the active, worldly individual.
- **Bhakti Yoga** acts as a bridge for the intermediate seeker who lives in the world but longs for spiritual depth.

Section III: Characteristics of Yama, Niyama, and the Six Wealths

Srimad Bhagavatam, Eleventh Canto, Chapter 19

Uddhava's Inquiry

Uddhava said: "O Destroyer of foes, O Lord! How many types of *Yama* (restraints) and *Niyama* (observances) have been described? O Krishna, what are *Shama* (tranquility), *Dama* (self-control), *Titiksha* (forbearance), and *Dhriti* (fortitude)? What are charity, penance, and heroism? What are referred to as Truth and *Rita* (righteousness)? What is renunciation, what is desirable wealth, what is sacrifice, and what is *Dakshina* (altar-gift)?"

"O glorious Keshav! What is the strength of a man, and what is *Bhaga* (fortune)? What is the supreme gain, what is supreme knowledge, what is modesty, and what is beauty? What are happiness and misery? Who is a scholar, and who is a fool? What is the right path and what is the wrong path? What is heaven, what is hell, and who is a relative and what is a home?"

"Who is wealthy, who is poor, who is a miser, and who is the sovereign Lord? O Master of the righteous, please explain these questions to me, and also describe their opposites, such as the absence of tranquility (*Ashama*), etc."

The Lord's Response: Yama and Niyama

The Supreme Lord said: "O Uddhava! Listen:

- **The Twelve Yamas (Restraints):** Non-violence (*Ahimsa*), Truth (*Satya*), Non-stealing (*Asteya*), Non-attachment (*Asangata*), Modesty (*Hri*), Non-accumulation (*Asanchaya*), Faith in the Divine (*Astikya*), Celibacy (*Brahmacharya*), Silence (*Mauna*), Steadfastness (*Sthairya*), Forgiveness (*Kshama*), and Fearlessness (*Abhaya*).
- **The Twelve Niyamas (Observances):** Purity (*Shaucha*), Chanting (*Japa*), Penance (*Tapa*), Sacrifice (*Homa*), Faith (*Shraddha*), Hospitality to guests (*Atithya*), My worship (*Mad-archanam*), Pilgrimage (*Tirthatan*), Working for others' welfare (*Pararthaha*), Contentment (*Tushti*), and Service to the Guru (*Acharya-sevanam*).

"These twelve *Yamas* and twelve *Niyamas* have been declared. By practicing them, the desires of men are fulfilled according to their will."

Definitions of Spiritual Qualities

"Resting the intellect firmly in Me is **Shama** (tranquility). Control of the senses is called **Dama**. Endurance of suffering is named **Titiksha**, and conquering the tongue and genitals is **Dhriti** (fortitude). The supreme charity is the laying down of the rod (non-punishment), and the renunciation of desires is remembered as supreme **Tapa**. Conquering the naturally unstable mind is heroism (**Shaurya**), and seeing equality everywhere is the supreme **Truth**. Sweet and truthful speech is called **Rita** by the wise. Absence of attachment in actions is **Shaucha** (purity), and the renunciation of karmic fruits is called **Sannyasa**. Righteousness (*Dharma*) is the desirable wealth of men; I, the Supreme Lord of all opulences, am the **Sacrifice**; the imparting of knowledge is the **Dakshina**; and *Pranayama* (breath control) is the supreme strength of men."

"My sixfold divine opulence is **Bhaga**; the attainment of My supreme devotion is the **Gain**; the absence of the sense of difference between the individual soul and the Supreme Soul is **Knowledge**; and shrinking away from censured and forbidden misdeeds is **Modesty**. Virtues such as independence/detachment are **Beauty** (*Shri*); rising above both pleasure and pain is supreme **Happiness**; and the craving for sensory pleasure is **Misery**. He who knows both bondage and liberation is the **Scholar**. He who possesses the 'I-sense' in the body is the **Fool**; the scriptures are the **Path** to attaining Me; mental distraction is the **Wrong Path**; and the rise of the quality of goodness (*Sattva Guna*) is **Heaven**. The increase of the quality of darkness (*Tamas*) is **Hell**; and I, O friend, am the **Relative** in the form of the Guru. The human body is the **Home**, and one endowed with virtues is truly **Wealthy**."

"He who is greatly dissatisfied is **Poor**; he who has no control over his senses is a **Miser**. He whose mind is not attached to sensory objects is the **Sovereign Lord**; the one attached to objects is the dependent, powerless creature. Therefore, that which creates devotion to Me is **Dharma**; the vision of the one Soul everywhere is **Knowledge**. Remaining unattached to the qualities of sensory objects is **Detachment** (*Vairagya*), and the mystical perfections like *Anima*, etc., are **Opulence**."

"O dear Uddhava! I have well-described all your questions. What more need be said regarding the characteristics of virtue and fault? Understand

this much: to look for virtue and fault is itself a **Fault**, and to transcend both is **Virtue**."

Fourth Illumination: Deliberation on the Elements

Srimad Bhagavatam, Eleventh Canto, Chapter 22

Uddhava's Question on the Number of Elements

Uddhava said: "O Lord of the Universe! How many elements (*Tattvas*) have been counted by the sages? You have told me they are twenty-eight (counting nine, eleven, five, and three). Yet some say twenty-six, and others twenty-five. Some say seven, some six, and some say only four. Others state eleven, seventeen, sixteen, or thirteen. O Lord! Please tell us with what intention the sages have described the number of elements differently."

The Lord's Response: The Role of Maya

The Supreme Lord said: "O Uddhava! Whatever the Brahmanas say regarding the number of elements is all correct. For those who speak while taking refuge in My *Maya* power, nothing is difficult to say, because people argue while deluded by that power. They say, 'It is not as you say, what I say is correct'. The cause of the dispute among those arguing is My wonderful *Maya* power, which is very difficult to overcome. From that power, this world of dualities is formed. Therefore, as long as this world remains, disputes will continue. The root cause of dispute in the world is the human mind. However, when through means such as *Shama* and *Dama*, and through *Samadhi*, the mind becomes established in its own true nature, then all elements of the world in the form of disputes become tranquil."

Interpenetration of Elements

"O Uddhava! These physical elements are all intermixed. Thus, the sequences and numbers given by speakers are all correct according to their perspective. These groups of elements appear included within one another —some as effects in others, and some as causes. Therefore, the statements of those who accept various numbers based on cause-effect distinctions are

logical and acceptable. However, true knowledge is not attained merely by knowing or accepting a higher or lower number of elements."

"Because a man possessed by ignorance (*Avidya*) from beginningless time cannot attain knowledge by himself without practicing Yoga, he requires another realized soul to instruct him; this is correct. However, there is not even an atomic difference between the individual Soul (*Atman*) and the Supreme Soul (*Paramatman*). In such a state, imagining a separate 'other' person is entirely improper. Knowledge is a quality of the *Sattva* (goodness) portion of Nature (*Prakriti*). Thus, there are many things to be said about knowledge. By knowing the number of elements, one gains knowledge of the difference/non-difference of cause and effect in the world; but the knowledge of the Soul and Supreme Soul arises within oneself through the practice of Yoga."

Nature and the Three Gunas

"The state of equilibrium of the three qualities is called **Prakriti** (Nature); *Sattva*, *Rajas*, and *Tamas* are the three qualities of Nature that are the causes of the creation, maintenance, and destruction of the world. These qualities do not belong to the Soul. *Sattva* is knowledge, *Rajas* is action, and *Tamas* is ignorance. The disturbed state of these three qualities is **Time**, and their inherent nature is the **Sutra** (*Mahat-tattva*). At the beginning of creation, Nature, in the form of cause and effect, assumes the states of these elements through the qualities of *Sattva*, etc. The unmanifest Purusha who observes is merely the witness. Gaining strength from the observation of the Purusha, the causal elements like *Mahat-tattva*, relying on Nature, together construct this universe."

The Enumeration of Elements

"I have stated nine elements: Purusha, Nature, *Mahat-tattva*, Ego (*Ahankara*), Space, Air, Fire, Water, and Earth. The ears, skin, eyes, tongue, and nose are the five sense organs (*Jnanendriyas*). Speech, hands, feet, anus, and genitals are the five organs of action (*Karmendriyas*). These are both parts of the mind and under its control."

- **Sense Objects:** Hearing is for the ear; touch for the skin; sight for the eye; taste for the tongue; and smell for the nose. Thus, sound, touch, form, taste, and smell are the five objects of the sense organs.

- **Action Objects:** Speaking is for speech; giving and taking for the hands; moving for the feet; evacuation for the anus; and procreation for the genitals.

"For those who accept seven elements, they count the five great elements, the witnessing Soul, and the Supreme Soul as the foundation. The body and senses are included within the five elements. In the view of six elements, there are the five elements and the sixth is the Supreme Lord, who entered these elements as the individual soul. Those who count only four elements believe they are Fire, Water, Food (Earth), and the Soul."

"In the count of seventeen elements, there are the five elements, five subtle essences (*Tanmatras*), five sense organs, the Soul, and the mind. In the count of sixteen, the Soul is considered the same as the mind. In thirteen, there are the five elements, five sense organs, mind, individual soul, and Supreme Soul. In eleven, there is the Soul, five elements, and five sense organs. In nine, there is Nature, *Mahat-tattva*, Ego, five sense organs, and Purusha."

"Thus, according to their own understanding and knowledge, sages have explained and counted the elements in various ways. Because they are logical and supported by reason, they are all acceptable."

The Lord's Personal View

"O Uddhava! Listen to My own view, by which twenty-eight elements are known: Purusha, Nature, *Mahat-tattva*, Ego, five subtle essences (totaling nine), eleven organs including the mind, five great elements, and the three qualities. Seeing the one pervading Soul in all these is My definitive knowledge. When the creation, maintenance, and destruction of these three-qualitied states are no longer seen, and only the one Soul-element is perpetually experienced, that is called **Vijnana** (realized wisdom). That which exists at the beginning, end, and middle of physical objects, and remains after everything dissolves at the time of Pralaya, is the **Sat-Brahman**. Therefore, O Uddhava, for a man of realization, this world has no reality based on the four proofs: scripture, direct perception, tradition, and inference. Thus, wise people become detached from this world of dualities."

Distinction Between Nature and Purusha

Uddhava said: "O Lord Krishna! Although Nature and Purusha are inherently different, they do not appear separate because they rely on each other. Purusha is seen in Nature and Nature in Purusha. Therefore, O All-knowing one, please remove this great doubt from my heart with Your skillful words. Knowledge comes to souls by Your grace, and they fall into delusion by Your *Maya* power. Only You know the strange movement of Your *Maya*."

The Supreme Lord said: "O best of men, Uddhava! The distinction between Nature and Purusha is clear, but the world of transformations you see is only the result of the agitation of Nature's qualities. My *Maya*, consisting of the three qualities, creates various types of differences. These transformations are of three types: *Adhyatma* (internal), *Adhidaiva* (divine), and *Adhibhuta* (material)."

"For example, the eye is *Adhyatma*, the form it sees is *Adhibhuta*, and the sun is *Adhidaiva*. These three are proven by their mutual reliance, yet the sun in the sky exists separately from the form and the eye. The sun is the cause of light for both. Similarly, the original cause of the material world is the Soul, which is separate, self-proven by its own light, and the illuminator of all. This applies to all senses and the mind."

- **Hearing:** Ear (*Adhyatma*), Sound (*Adhibhuta*), Directions (*Adhidaiva*).
- **Touch:** Skin (*Adhyatma*), Touch (*Adhibhuta*), Air (*Adhidaiva*).
- **Sight:** Eye (*Adhyatma*), Form (*Adhibhuta*), Sun (*Adhidaiva*).
- **Taste:** Tongue (*Adhyatma*), Taste (*Adhibhuta*), Varuna (*Adhidaiva*).
- **Smell:** Nose (*Adhyatma*), Smell (*Adhibhuta*), Ashvini-kumars (*Adhidaiva*).
- **Mind:** Mind (*Adhyatma*), Thought (*Adhibhuta*), Moon (*Adhidaiva*).
- **Intellect:** Intellect (*Adhyatma*), Knowable (*Adhibhuta*), Brahma (*Adhidaiva*).
- **Chitta:** Chitta (*Adhyatma*), Object of thought (*Adhibhuta*), Vasudeva (*Adhidaiva*).

- **Ego:** Ego (*Adhyatma*), 'I'-sense (*Adhibhuta*), Rudra (*Adhidaiva*).

The Root Cause of Duality

"The agitation of qualities that produces *Mahat-tattva* from the root of Nature has **Ego** (*Ahankara*) as the main cause of delusion and duality. This Ego is of three types: *Sattvic*, *Rajasic*, and *Tamasic*. Due to this, people are in duality about whether God exists or not, and those who argue cannot know the Soul-element because of this Ego. Difference appears to them because of ignorance of their own Soul. As long as men remain turned away from Me, this duality of Ego does not cease."

"Action arises from qualities, and the three qualities arise when the equilibrium of Nature is disturbed. The individual soul, joined with these qualities, enjoys the fruits of actions. As long as the imbalance of qualities remains, diversity remains; and as long as diversity remains, the soul is dependent. As long as it is dependent, it has fear of God. Therefore, those who perform Vedic worship for the sake of heaven remain grief-stricken and trapped in the cycle of birth and death."

Sankhya Yoga: The Process of Creation

Srimad Bhagavatam, Eleventh Canto, Chapter 24

The Supreme Lord said: "O Uddhava! I will now fully describe Sankhya Yoga as determined by the ancient sages, by which knowledge a man quickly abandons the delusion of duality. At the beginning of the *Sat-yuga*, almost all men were skillful in discriminatory knowledge. At that time, they knew the non-dual, absolute Brahman. That Brahman is beyond speech and mind. It became two-fold as *Maya* and Knowledge. The first element is Nature (*Prakriti*), and the second is Purusha (Knowledge)."

"From Nature, disturbed by Me for the sake of Purusha, the three qualities (*Sattva*, *Rajas*, *Tamas*) appeared. From them arose the *Sutra* or *Mahat-tattva*. From the transformation of *Mahat-tattva* arose the Ego, which deludes the souls. That Ego is three-fold: *Vaikarika* (*Sattvic*), *Taijasa* (*Rajasic*), and *Tamasa*. From *Tamasic* Ego arise the subtle essences and the five great elements. From *Rajasic* Ego arise the ten organs. From *Sattvic* Ego arise the eleven presiding deities of the organs."

"O Uddhava! By My inspiration, all these causes joined together to form this universe, which is My beautiful home. I Myself resided in that universe situated on the infinite waters. From My navel appeared the lotus called the Universe, and in that lotus, Brahma was born. By My grace, he created all the worlds. Every object, small or large, is formed by the union of Nature and Purusha."

"That which exists at the beginning and end of an object is what exists in the middle; therefore, that alone is the **Truth**. Transformations are only for the sake of worldly dealing, like Earth is the truth in a clay pot. Nature is the material cause of this world, the Supreme Soul is the foundation, and Time is the illuminator of this world. All three are Me as Brahman; thus, I am the root cause of the whole world."

"As long as God's gaze remains, this world continues to flow for the enjoyment of souls. At the time of Pralaya (dissolution), the universe, including the fourteen worlds, dissolves back into its five elemental causes."

The Process of Dissolution (Laya-Krama)

"The body dissolves into food, food into seed, seed into earth, and earth into smell. Smell dissolves into water, water into its quality (taste), taste into fire, and fire into form. Form dissolves into air, air into touch, touch into space, and space into the sound-essence. The organs dissolve into their cause, the *Rajasic* Ego."

"*Rajasic* Ego dissolves into the *Sattvic* Ego (the Mind); the subtle essences dissolve into the *Tamasic* Ego; and Ego dissolves into the *Mahat-tattva*. *Mahat-tattva* dissolves into the qualities (*Gunas*), the qualities into unmanifest Nature (*Prakriti*), and Nature into imperishable **Time**. Time dissolves into the *Maya*-filled soul, and the soul dissolves into Me, the unborn Soul. That Soul remains established in its own non-dual nature and does not dissolve into anything else."

"O Uddhava! How can the delusion of duality remain in the heart of a man who sees that 'one element pervades the whole world from beginning to end'? Just as darkness cannot remain in the sky when the sun rises. O dear friend! This method of Sankhya Yoga, describing the creation from cause

to effect and dissolution from effect back to cause, breaks the knot of all doubts."

The Mind and the Three Qualities

"Whenever your mind is under the control of a quality, the *Sattvic*, *Rajasic*, or *Tamasic* feelings become strong, and the fruit of your actions follows the mind's quality-filled feelings. Nature is under God, the qualities are under Nature, the mind is under the qualities, and the objects of the world are under the mind. Yet the mind does not know its own sovereignty; thus, by relying on the qualities, it becomes the enjoyer of pleasure and pain. In reality, the mind is the master of qualities and objects; they are not the masters of the mind."

Functions of the Qualities (Gunas)

Srimad Bhagavatam, Eleventh Canto, Chapter 25

- **Sattva Guna:** When the mind relies on *Sattva*, qualities like tranquility, self-control, forbearance, discrimination, detachment, truth, mercy, contentment, faith, and modesty arise, leading to supreme bliss.
- **Rajas Guna:** When the mind is *Rajasic*, desires, pride of action, thirst for pleasure, hypocrisy, lust, untruth, impatience, and intense effort for worldly gain arise.
- **Tamas Guna:** When the mind is *Tamasic*, atheism, dispute, fear, ignorance, intense anger, foolishness, greed, deceit, violence, grief, and laziness arise, making one inactive.

"Identifying with 'I am' and 'it is mine' involves a combination of all three qualities. When you are engaged in *Dharma*, wealth, and pleasure with faith, all three qualities are involved. Remaining in *Svadharma* while attached to the results also shows the combination of the three qualities at work."

"You should understand the qualities through their symptoms: *Sattva* through tranquility, *Rajas* through desire, and *Tamas* through anger. When

one worships Me without any motive, consider them *Sattvic*; when worshiping for a desire, they are *Rajasic*; and when worshiping through violent acts (like sacrifice), they are *Tamasic*."

"These qualities belong to the individual soul, not to Me. They arise in your mind, and by becoming attached to them, you fall into bondage."

The Dominance of Qualities over Time

- When **Sattva** suppresses *Rajas* and *Tamas*, one becomes endowed with happiness and knowledge.
- When **Rajas** suppresses *Tamas* and *Sattva*, one is joined with misery, action, and worldly wealth.
- When **Tamas** suppresses *Sattva* and *Rajas*, one is joined with grief, delusion, sleep, and violence.

"When the heart is cheerful, the senses are calm, the body is fearless, and the mind is unattached, know that *Sattva* (My abode) has appeared. When you are restless in action, your intellect wavers, the body is unhealthy, and the mind is deluded, know that *Rajas* has increased. When you are unable to focus or meditate, the mind is lazy and foolish, and ignorance surrounds you, know that *Tamas*—the destroyer—is increasing."

"With the increase of *Sattva*, divine powers increase; with *Rajas*, demonic tendencies increase; and with *Tamas*, monstrous tendencies increase. Under *Sattva*, you will find the happiness of meditation and *Samadhi*. Under *Rajas*, you will die while laboring for pride and ego. Under *Tamas*, you will go to hell through immoral acts."

Fruits of the Qualities

"Those who perform *Sattvic* acts (Yoga, chanting, charity, devotion) ascend to the higher worlds like *Swarga-loka* up to *Brahma-loka*. Those doing *Rajasic* acts remain in the middle (this world). Those doing *Tamasic* acts go down to hell or the bodies of animals and insects."

- **States of Consciousness:** *Sattva* brings the waking state; *Rajas* brings the dream state; and *Tamas* brings deep sleep. The fourth state

(*Turiya* or *Samadhi*) pervades all three. Those who die while transcending the qualities reach Me, the attribute-less Brahman.

- **Results of Actions:** *Sattvic* acts (offered to God) result in pure happiness; *Rajasic* acts (for fruits) result in misery; and *Tamasic* acts (violent) result in ignorance.

"Therefore, having attained this body, which is meant for attaining knowledge and realized wisdom, wise people should abandon attachment to the qualities and worship Me with self-control."

Fifth Illumination: Traditions of the Path of Knowledge in India

From ancient times, India has hosted traditions of Vedanta, Yoga, Mantra, Tantra, and Bhakti. Currently, however, these traditions have changed. Due to the unsuitability and self-will of teachers, students do not get the desired fruits. People abandon the paths of ancient masters to create new sects according to their convenience, leading to an unprecedented number of sects in India.

The Path of Vedanta

The primary Vedic path of Vedanta requires four prerequisites: discrimination, detachment, the six wealths (tranquility, etc.), and a longing for liberation. Without these, one cannot know Brahman. Vedanta states that knowledge comes through hearing, reflection, and meditation, and only knowledge brings liberation. Even in a hundred million births, one cannot meet God without knowledge. Major texts include the Upanishads, Brahma Sutras, and the works of Adi Shankaracharya. The main thought is 'I am Brahman' (*Aham Brahmasmi*); the world is an illusion (*Maya*) like a snake in a rope.

Yoga-bija: "The wise always say that liberation comes only from knowledge. Then how can Yoga grant liberation? Their statement is true, but just as everyone says a sword brings victory, how can victory be won without war and strength? Similarly, knowledge without Yoga does not bring liberation. Because knowledge does not arise without Yoga, and Yoga does not arise without knowledge, one must practice both."

The Path of Yoga

Yogashikha Upanishad, Chapter 5: "The second path is Yoga. Its practice is Eightfold Yoga, ending in *Samyama*, by which all elements of the universe are known. Brahma, Vishnu, and Maheshvara are called 'Ishvara' because of their power attained through Yoga. Yoga is My true and eternal knowledge."

Yogic science is a 'Mahavijnana' created by the benevolent Maheshvara. Though many texts were lost, many Upanishads and works by sages like Kapila (Sankhya) and Patanjali (Yoga) remain. Yoga is the duty of all. Practitioners of the path of effort say that merely thinking about Vedanta without Yoga will only make the head spin without stopping the mind. One cannot gain lasting satisfaction by becoming 'Brahman' only in the mind.

The Path of Mantra and Tantra

- **Mantra:** Currently, there is no independent Mantra sect, but it is used in all sects. Many people prefer Mantra over Yoga because they do not want to renounce worldly pleasures. They seek to please deities through worship and chanting for the fulfillment of desires. This grants wealth and pleasure but not liberation; liberation requires abandoning all desires.
- **Tantra:** Once strong, the Tantra tradition is now nearly extinct, except in places like Bengal and Nepal. They worship God as Shiva-Shakti. Tantric texts provide details on Yoga and Mantras found nowhere else. They expand on the knowledge found in the seed-form in the Vedas. While the 'Pashvachara' (violent) path is criticized, the 'Virachara' and 'Divyachara' paths provide immediate, scientific results.

The Path of Bhakti

Modern Bhakti involves idol worship and dualism (seeing oneself as a servant and God as the Master). They rely on Puranas and sectarian commentaries. Many dualistic Bhakti followers fear the names of 'Yoga' and 'Knowledge', but this fear is baseless, as Lord Krishna Himself declared these three as the paths to meet Him.

The Unity of Knowledge, Yoga, and Bhakti

Bhagavad Gita, Chapter 18: "God says there are only these three paths. They always stay together: where there is Knowledge, there is Yoga; and where both exist, there is Bhakti. Knowledge means 'knowing', and Yoga means 'joining with Me'. Your state of supreme attachment to Me after knowing and joining Me is **Para-Bhakti**. How can you have devotion for someone you do not know and have not met? True Bhakti happens only after knowing and meeting."

"Through that true Bhakti, knowing Me well through Knowledge and entering Me through Yoga, you will attain **Samadhi**. In that *Samadhi* alone, you will know Me as I truly am."

"Understanding these as separate is a great delusion. These are not the property of any sect; they are obtained through renunciation, penance, and God's grace. Therefore, abandon sectarian disputes and do not consider yourself a follower of any specific group. Many people become teachers before they have realized anything, creating more sects without doing any good for the world."

The Fulfillment of the World

"As said before, you should practice Yoga while remaining in the world. Abandoning home without practice or becoming a teacher for the sake of philanthropy will not bring you well-being. First, master your body, mind, and breath through Yoga. If God intends for you to help others, the inspiration will come from within. Many great souls have come and gone, yet the world remains as it is, like the ocean which neither increases by rivers nor decreases by evaporation."

The Path that Grants Perfections

Yogashikha Upanishad, Chapter 1: Brahma said to Maheshvara: "All souls are surrounded by pleasure, pain, and the net of *Maya*; how will they be liberated? Please tell us a path that grants all perfections and destroys birth, death, old age, and disease."

Maheshvara said: "The supreme state of **Kaivalya** is difficult to attain through various paths without Yoga. It is attained only through the 'Siddha-

marga' of Mahayoga. Without the path of *Pranayama*, it is not easy to control the mind."

"The mind is tied to *Prana* in all living beings, just as a bird is tied with a rope. The mind is not controlled by various types of thoughts; therefore, the only way to conquer it is *Prana*. O Brahma! *Prana* is not controlled by logic, disputes, scriptural study, or medicines, but only by the perfected method of Mahayoga. Those who enter the path of Yoga without knowing this method only experience pain without results."

Based on the provided text, here is the continuation and completion of the translation for the section **"The Body Must be Ripened for Knowledge"** (from pages 108–111 of the document):

The Body Must be Ripened for Knowledge

"Bodies are of two types: unripened (*Apakva*) and ripened (*Paripakva*). A body without Yoga is unripened; one ripened by Yoga is '*Pakva*'. Only with a ripened body can you meet Me, because a body cooked in the fire of Yoga becomes free from rigidity (or inertness) and devoid of sorrow. Without practicing Yoga, this earthly body is known as gross or inert; hence, an unripened body becomes a source of misery and a heavy burden.

If you attempt to practice fixed attention (*dharana*) and meditation (*dhyana*) with such an unripened body, you will not be able to sit steadily due to being helpless under the control of your senses. Your hands and feet will begin to ache, disturbances will arise in your mind, and you will have to abandon your meditation on the Supreme Brahman right then and there. Even if you manage to restrain your mind and senses through the realization of suffering via intellectual knowledge, many obstacles will still cross your path.

You will be rendered unstable by cold and heat, pleasure and pain, as well as other mental ailments. Because an unripened body is fundamentally miserable, the mind becomes deeply agitated when the body is afflicted by weapons, fire, water, wind, or various living creatures. Consequently, when a crisis of life (*prana*) arises, the vital wind (*maruta*) becomes perturbed, and the mind of a human becomes overwhelmed, distressed by hundreds of miseries. Thus,

individuals with unripened bodies who have not practiced Yoga completely lose their senses and composure when faced with a crisis of life; their minds cannot remain steady.

Whatever thoughts and impressions occupy the mind at the time of leaving the body, the soul takes birth accordingly; this is the very cause of rebirth. Human beings do not know what kind of birth awaits them after death. Therefore, knowledge (*jnana*) and detachment (*vairagya*) without the practice of Yoga amount to nothing more than mere physical exhaustion. No purpose of knowledge or meditation can be accomplished through an unripened body.

Just as meditation is instantly disrupted the moment an ant crawls and bites the body, who does not know the agony of being stung by a scorpion? When meditation breaks over a single ant, imagine how much pain is experienced from a scorpion's sting? In the same manner, how can those who die in such deep agony ever find happiness?

Even if a person is firmly established in knowledge, detached from worldly objects, a knower of righteousness (*dharma*), and has conquered their senses, they cannot attain liberation (*moksha*) without practicing Yoga through this body. The body has conquered everyone, but Yogis have conquered the body itself; therefore, the fruits of the body's pleasures and pains can do nothing to affect them.

Hence, to meet Me, making the body fully ripened is highly essential. As long as your own body is not under your control, what can you truly accomplish? Having been defeated by your body, you will not be able to see Me even in your dreams. No one has ever attained My knowledge through an unripened body, nor can the practice of knowledge be sustained by it, because an unripened body will be destroyed by diseases and ailments long before self-realization can dawn.

Therefore, as long as you do not practice Yoga, there is nothing but utter darkness all around you. When you practice the Yoga

prescribed by Me and set forth toward *Prayag* (the inner sacred confluence), you will see nothing but divine light."

Fifth Light (Pancham Prakash) - Continued

When your heart becomes distressed, if you continue to perform the sacrifice—namely **Puraka** (inhalation), **Kumbhaka** (retention), and **Rechaka** (exhalation)—you will likewise quickly reach **Prayag**.

Method of Pranayama

The sacrifice I am describing is simple to understand but difficult to perform, yet it bestows the great fruit of self-knowledge. If this **Prana-Yajna** (Life-Sacrifice) is performed with correct understanding, there is no delay in meeting Me. The place for performing this sacrifice is the same everywhere, for I am everywhere. One should designate a place and time according to one's own convenience. Ordinarily, this sacrifice does not demand strict rules of purity or impurity; however, you should perform it in the morning and evening while remaining pure, cheerful, and free from attachment or aversion. If performing it at home, fix a secluded room. Establish a seat facing East. Sitting in **Siddhasana** or **Padmasana**, with a healthy mind, bow to the Guru, God, and the Siddhas, and observe the incoming and outgoing breath. If at that time the **Sushumna** is flowing, there is no difficulty in concentrating the mind; therefore, one should activate the Sushumna. After fixing the posture, one must perform Pranayama.

Yoga Darshan, Sadhan Pada: *Tasmin satisvasa prasvasayorgati vicchedah pranayamah* (49) *Bahyabhyantarastambha vrttirdesakalasankhyabhih paridrsto dirghasuksmah* (50)

According to Maharishi Patanjali, the cessation of the movement of inhalation and exhalation is called Pranayama. This Pranayama consists of external, internal, and stationary functions (*vritti*). It also becomes long and subtle when observed through space, time, and number. Therefore, Rechaka is called external Pranayama, Puraka is called internal, and Kumbhaka is called stationary Pranayama. That is, stopping the breath outside as much as possible, drawing it upward as much as possible, and

holding it through Kumbhaka according to one's strength is called Pranayama. In this, performing Puraka is the offering (*havan*) of Prana, performing Rechaka is the offering of Apana, and by uniting Prana and Apana through Kumbhaka, one is said to be devoted to Pranayama. This is the very sacrifice I spoke of in the Gita.

The Fruit of Pranayama

When your Prana and Apana unite—that is, when Kumbhaka occurs—then focus your mind on the **Muladhara**. There, the foundational power, **Kundalini**, lies asleep. Through this union of Prana and Apana, that self-power will suddenly awaken. Its awakening shall be considered the fruit of your practice. Until it awakens, continue to perform the sacrifice regularly in this manner. Once it awakens, you need not do anything. With the awakening of Kundalini, that power will itself perform everything simply by you sitting silently on your seat.

While performing the sacrifice, if your mind wanders here and there, observe the circulation of Prana in the **Nadis** (channels) located in the body. **Ida, Pingala, and Sushumna**—these three are called the main channels, in which the movement of Prana can be seen. Prana certainly travels in other channels in a subtle form, but it is not experienced due to the grossness of the mind. Actually, there are 350,000 channels in the body. Just as there are subtle and extremely subtle veins in leaves, similarly all these channels are in your body. Even among the 350,000 channels, Prana circulates only in 72,000. Prana cannot enter other channels because the body's functions are not regular; therefore, the body does not remain uniform. If the actions of channel purification (*Nadi-Shuddhi*) or body purification described in the Yoga scriptures are performed, then Prana can circulate through all the channels. Then the practitioner's body comes under his control, and his Prana does not leave his body without his will. He attains "death at will" (*iccha mrityu*). Therefore, it is proper for you to gain this benefit here so that there is no obstacle in meeting Me. This subject of body science I have spoken of in the Yoga scriptures for your welfare.

Yajnavalkya Samhita, Chapter 4: *Dehamadhye sikhisthanam taptajambunandaprabham | Trikonam manusyanam caturasram*

catuspadam // (11) *Mandalam tu patanganam satyametatbravisite | Sanmadhyetu sikhatanvi sadatishthatipavakah* // (12)

The navel region is in the center of the body, and it is there that I reside in the form of **Vaishvanara** (the digestive fire). During Kumbhaka Pranayama, you will see Me burning there. I alone reside in all living beings as fire in the navel region, and through the union of Prana and Apana, I digest the four types of food. In the center of the body, there is a triangular place resembling molten gold. It is triangular in humans, square in animals, and circular in birds. By performing Kumbhaka, see Me there, radiant like molten gold.

All the channels originate from the **Muladhara**; hence it is called the "Root Foundation." From here, some channels expand upward and some downward. He who wishes to meet Me must come near the Muladhara. Its path is closed. This is the door to enter within. Entry is made here with the help of Prana. By performing Kumbhaka, you will increase the power of Prana; the door will open through the powerful flow of Prana, and the mind will also travel with the Prana. Passing through the spinal cord (**Sushumna**), and the **Muladhara, Svadhisthana, Manipura, Anahata, Vishuddha, and Ajna** chakras, it will reach the **Sahasrara**. This Sahasrara, with its thousand-petaled lotus, is My supreme abode. A person who has come here cannot return to the world again. On the way here, you will have such experiences that you will be surprised, extremely surprised, and stunned; and even if you keep writing about the experiences here for a lifetime, you will not be able to complete it.

Where God Himself resides, there bliss and only bliss always prevails. There is a spring of bliss on His path as well. When your mind moves a little beyond the boundaries of nature (*Prakriti*), you will hear the sound of our primal bliss. When this **Anahata** sound begins to vibrate in your ears, understand that you are coming on the right path. Your mind will be immersed in the sweetness of these sounds; you will lose awareness of yourself. Upon hearing this divine sound, the doors of your ears will open, and all directions will welcome you. You will not be able to bear the fragrance of the divine scent. The light of divine radiance will steal your consciousness. The lightning, sun, moon, and blazing fire you see in the world are but a spark of this great light. You will be surprised that all this is very far from Me, yet for you, these divine objects are great. By their

brilliance alone, you will lose your existence; then, if you meet Me, what more can be said?

I am the one from whom all receive brilliance. Who else is like Me in the universe? I am Myself. As your practice increases, your experiences will also progressively become more and more. You will see how I have held millions of universes and how I run them. Within, you will see creation, preservation, and destruction every moment. Having retired from all these miracles, when you attain **Pratibha** (intuitive illumination), you will know everything of Mine. My glory has been described by sages in various ways —*rsibhirbahudhagitamchandobhirbhavavidhaih prthak / brahmasutra padaiscaivahetumadbhirviniscitaih*—sages have described it in many ways. The Brahma Sutras only point toward Me. I, the beloved of all, am the enjoyer of all sacrifices. You people, meet only Me.

The great means of the Yoga-sacrifice is **Pranayama**, and the sacrificial material is the renunciation of desires (*vasanas*). When you perform this auxiliary practice regularly, control your diet, and, waking up daily at the **Brahma-muhurta**, begin to offer the objects of the senses—ears, eyes, tongue, etc.—into the fire of Brahman, how can I remain without meeting you? Your regular practice alone will shower supreme bliss upon you; detachment will increase, the sprout of the **Samadhi-Unmani** creeper will bloom, the desire-fulfilling tree and cow (*Kalpavriksha* and *Kamadhenu*) will bear fruit by mere thought, and by the grace of this sacrifice, you will be able to accomplish everything. When you become ready even to die, the gods will come to serve you.

Glory of Human Birth

Even the gods sing the glory of the human species; they too wish to become human. Without assuming a human body, liberation is not possible; this is why even the gods respect your bodies. Everyone in the world fears you. Even the gods are afraid of you because by the power of penance, you can seize their positions. By your intellectual power, you bring even the most cruel tigers, lions, and life-threatening predatory animals under control; you can even attain Me easily through devotion. The greatness of your intellect is spread in all directions; therefore, practice Yoga.

If you think, "We are householders, what can we do?" then we say that you will not all become fulfilled just by taking Sannyasa. See, no work in the world is accomplished without a pair. I too carry out the work of the entire universe through **Maya**. Your ancestors, the 88,000 sages, were almost all householders and worldly people. Only a few like **Kapila, Dattatreya, Vamadeva, Shukadeva, and Jadabharata** were Sannyasis who did not become householders, but all others were householders. Sage **Vashistha**, whom you consider a great knower, had a hundred sons. The great yogi **Yajnavalkya** had two wives. From this, you should understand that irony exists only in your own mind. Therefore, turn the mind inward through Yoga practice. In this alone is your welfare.

Sixth Light (Shashtha Prakash)

Mahayoga Spoken by Shri Maheshwar

Kurma Purana, Uttarardha, Chapter 11: *Atah param pravaksyami yogam param durlabham | Yenatmanam prapasyanti bhanumantamivisvaram ||* (1) *Yogagnirdahate ksipramasesam papapanjaram | Prasannam jayate jnanam saksannirvana siddhidam ||* (2) *Yogatsanjayate jnanam jnanadyogah pravarttate | Yogajnanabhiyuktasya prasidati mahesvarah ||* (3) *Eka kalam dvikalam va trikalam nityameva ca | Ye yunjanti mahayogam te vijneya mahesvarah ||* (4)

Now Shri Maheshwar speaks the extremely rare **Mahayoga**, by which yogis see their own self-luminous god-like self as the sun. This fire of Mahayoga quickly burns the entire cage of sins in the form of karma, and when the group of karmas is burnt by the practice of Mahayoga, the pure knowledge that directly bestows the perfection of liberation appears. Knowledge arises from Yoga practice, and the inclination toward Yoga arises from knowledge. That knowledge helps in attaining liberation, which is the goal of Yoga. Therefore, Shri Maheshwar is pleased with those practitioners who are endowed with knowledge and Yoga, in whom the auspicious union of both Yoga and knowledge has occurred. Hence, those practitioners who practice Mahayoga once, twice, or thrice daily should be known as being in the form of Maheshwar.

Yogastu dvividhojneyo hyabhavah prathamo matah | Aparastu mahayogah sarva yogottamottamah || (5) *Sunyam sarva nirabhasam svarupam yatra*

cintyatyate | Abhavayogah sa prokto yenatmanam prapasyati || (6) *Yatra pasyati catmanam nityanandam niranjanam | Mayaikyam sa mahayogo bhasitah paramah svayam ||* (7)

This Yoga is of two types: the first is **Abhavayoga** and the second is the most excellent **Mahayoga**, the best among all Yogas. That Yoga in which the void and the completely formless nature described in Vedanta is meditated upon—that is, the Yoga through which the self is realized by meditation, considering it as a quality-less void—is called Abhavayoga. And that Yoga in which yogis see the self through meditation as the form of eternal bliss, the untainted one (*Niranjana*), and attain oneness with Me in Samadhi, is the second supreme and best Mahayoga, which I have spoken of Myself.

Ye canye yoginam yogah sruyante grantha vistare | Sarve te brahma yogasya kalam narhanti sodasim || (8) *Yatra saksatprapasyanti vimukta visvamisvaram | Sarvesamevayoganam sa yogah paramomatah ||* (9) *Sahasraso'tha bahuso ye cesvaravahiskrtah | Nate pasyanti mamekham yogino yatamanasah ||* (10)

And the other Yogas of yogis that have been spoken of to you are heard extensively in scriptures. They are not equal even to a sixteenth part of our **Brahmayoga**, because those Yogas were spoken by yogis, whereas Mahayoga was spoken by Me personally. Therefore, those Yogas cannot be equal to this Mahayoga. In this Yoga, liberated yogis directly see the entire universe and God. By the influence of this supremely holy Mahayoga, all the elements of the universe are known exactly as they are; nothing remains unknown. Therefore, among all your Yogas, the Mahayoga spoken by us is the best, which unites one with God. The thousands of other Yogas you have are all excluded from God; you cannot meet God through them. Yogis practicing them cannot see Me. Only through Mahayoga can you meet us.

Esah pasupatoyogah pasupasavimuktaye | Sarva vedanta saro'yam yatyasrama iti srutih || (11) *Etatparataram guhyam matsayujyapradayakam | Dvijatinam tu kathitam bhaktanam brahmacarinam ||* (12)

The knowledge of this **Pashupata Mahayoga** spoken by Me is for releasing the soul from bonds. This is the essence of all Vedanta and the

refuge of ascetics; so says the Veda. Therefore, this supreme, confidential knowledge of My Yoga bestows my **Sayujya** liberation. I have spoken this Mahayoga for the twice-born (*dvija*), as well as for my devotees and celibates (*brahmacharis*).

The Lineage of Mahayoga

Ityetaduktva bhagavanatmayogamanuttamam | Vyajahara samasinam narayanamanamayam || (13) *Mayaitatbhasitam jnanam hitartham brahmavadinam | Datavyam santacittebhyah sisyebhyo bhavata sivam ||* (14) *Uktvevamatha yogindranabravidbhagavanajah | Hitaya sarva bhaktanam dvijatinam dvijottamah ||* (15) *Bhavanto'pimajjnanam sisyanam vidhipurvakam | Upadeksyanti bhaktanam sarvesam vacanatmama ||* (16)

Having given this supremely holy and best Mahayoga to Lord Narayana, Shri Maheshwar said: "I have spoken this **Atmayoga** for the seekers of Brahman; therefore, it should be given only to disciples with a peaceful mind." Upon receiving Mahayoga from Shri Maheshwar, the unborn Lord Narayana spoke to all the master yogis sitting near him: "O best of the twice-born sages! At my bidding, you too should systematically instruct all twice-born devotees and all your disciples in this knowledge of Mine—this Mahayoga spoken by Maheshwar—for the benefit of all."

Ayam narayano yo'savisvaro natra samsayah | Nantaram ye prapasyanti tesam deyamidam param || (17) *Mamaisa paramamurtirnarayanasamanhvaya | Sarva bhutatmabhuta sa santa saksarasamsthita ||* (18) *Ye'nyatha mam prapasyanti loke bhedadriso janah | Na te muktim prapasyanti jayante ca punah punah ||* (19)

Lord Maha-Vishnu told all the sages and ascetics to propagate Mahayoga. Then Shri Maheshwar spoke to all the yogi-sages: "He who is Narayana is indeed God Shiva; there is no doubt in this. This supreme Mahayoga should be given to those who see no difference between them. This supreme form named Narayana is Mine alone, which is situated in all beings, is the self-soul of all, and is peaceful. Those people in the world who, with a dualistic intellect, see Shiva and Narayana as separate or as two forms, cannot attain liberation. Such people are born and die again and again. The knowledge of Yoga should not be given to them."

Ye tvenam visnumavyaktam mancadevam mahesvaram | Eki bhavena pasyanti na tesam punarudbhavah || (20) *Tasmadanadi nidhanam visnumatmanamavyayam | Mamiva samprapasyadhvam pujayadhvam tathaiva ca ||* (21) *Ye'nyatha samprapasyanti manbhinnam devatantaram | Te yanti narakath ghoran naha tesuvyavasthitah ||* (22)

Those people who see the unmanifest Vishnu and Mahadeva Maheshwar with a sense of oneness—that is, as one and the same form—should be given the knowledge of Mahayoga. Then they have no rebirth; they attain liberation. Immortal, beginningless, imperishable Vishnu should be seen and worshiped by understanding him to be Me. Those people who do not understand in this way and, maintaining a sense of difference, see other gods as separate from Me, go to terrible hells. Even if they are My devotees, I am separate from them. I do not take responsibility for them.

Murkham va panditam vapi brahmanam va madasrayam | Mocayamisvapakram va narayanavicintakam || (23) *Tasmadeṣa mahayogi madbhaktaih purusottamah | Arcaniyo namaskaryo matpritijanana ya vai ||* (24)

Lord Shri Maheshwar says affectionately to Lord Narayana: "Whether your devotee is a fool or a scholar, a Brahmin or one who has taken refuge in Me, or even if he is the lowliest outcast (*shvapacha*), yet if he specifically meditates on You, Narayana, I will liberate him. Therefore, anyone who is My devotee and wishes to please Me, for the sake of increasing my affection, should worship and bow to You, the Mahayogi Purushottama. I will be pleased only with those who are devoted to You, not with those who are averse to You."

Evamuktva vasudevamalingya sa pinakadhrik | Antarhito'bhavattesam sarvesamev apasyatam || (25) *Narayano'pi bhagavantapasavesamuttamam | Jagraha yoginah sarvamstyaktva vaiparamam vapuh ||* (26) *Jnanam bhavadbhiramalam prasadat paramesthinah | Saksadeva mahesasya jnanam samsaranasanam ||* (27) *Gacchadhvam vijvarah sarve vijnanam paramesthinah | Pravarttayadhvam sisyebhyo dharmikebhyo munisvarah ||* (28)

Having said this, the bow-bearing (*Pinakadhari*) Shankar gave Lord Vasudeva a divine embrace and, in front of all—including Brahma and the other gods, sages, maharishis, and Sanaka and the other yogis—

disappeared before their very eyes. After that, Lord Narayana, discarding his divine body, assumed the beautiful and excellent garb of an ascetic and spoke to all the yogis: "By the grace of the Supreme Lord (*Paramesthi*), you have thoroughly understood the knowledge of Mahadeva, the God of gods, which destroys the bonds of the world. Therefore, O lords of sages! Go now without anxiety and propagate the science of the Supreme Lord among righteous disciples."

Idam bhaktaya santaya dharmikaya dvijottamah | Vijnanamaisvaram deyam brahmanaya visesatah || (29) *Evamuktva sa visvatma yoginam yogavittamah | Narayano mahayogi jagamadarsanam svayam ||* (30) *Risayaste'pidevesam namaskrtya mahesvaram | Narayanam ca bhutodi svanisthanani bhejire ||* (31)

"Among the righteous, this science related to God should be given to devotees who are peaceful, performers of fire-sacrifices (*agnihotri*), and especially to Brahmins." Having said this, the soul of the universe, the best knower of Yoga among yogis, the Mahayogi Narayana, disappeared. Following this, all the sages also bowed to Maheshwar, the God of gods, and Narayana, the origin of all beings, and departed for their respective abodes.

Sanatkumaro bhagavan samvarttaya mahamunih | Dattavanaisvaram jnanam so'pi satyatvamayayau || (32) *Sanandano'pi yogindrah pulahaya maharsaye | Pradadau gautamayatha pulaho'pi prajapatih ||* (33) *Angiro vedaviduse bharadvajayadattavan | Jaigisavyayakapilastatha pancasikhaya ca ||* (34)

Later, the great sage Lord Sanatkumara gave this divine knowledge of Mahayoga to Samvarta, who also attained experience. Similarly, the master yogi Sanandana gave the knowledge of Maheshwar's Mahayoga to the great sage Pulaha, and likewise, Prajapati Pulaha gave it to the sage Gautama. Sage Angira gave it to the Veda-knowing sage Bharadvaja, and this same knowledge was given by the king of yogis, the perfected sage Kapila, to the yogi Jaigishavya and Panchashikhacharya.

Parasaro'pi sunakat pita me sarvatattvadrk | Lebhetatparamam jnanam tasmadvalmikiraptavan || (35) *Mamu vacha puradevah satideha bhavangajah | Vamadevo mahayogi rudrah kila pinakadhrik ||* (36)

Narayano'pi bhagavan devakitanayo harih | Arjunaya svayam saksaddattavanidamuttamam || (37)

Lord Vedavyasa says: "In this way, all the sages and ascetics told, heard, and exchanged this knowledge of Mahayoga spoken by Shri Maheshwar among themselves. My father Parasara, who knew all the truths, also received this supreme knowledge from the master yogi Lord Sanaka, and from him, the sage Valmiki obtained it. Earlier, this supreme knowledge of Mahayoga was told to me by the master yogi Lord Vamadeva, the bow-bearing Rudra-form born from the radiance of Shiva and the body of Sati. Lord Narayana, Devaki's son Shri Krishna, also directly gave this supremely excellent knowledge of Mahayoga to Arjuna. In this manner, this Mahayoga has come down through the lineage of Brahma, Vishnu, Maheshwar, etc."

Yadahamblabdhavandradvamadevadanuttamam | Visesangirise bhaktistasmadarabhyame'bhavat || (38) *Saranyam saranamrudram prapanno'ham visesatah | Bhutesam girisam sthanudevadevam trisulinam* || (39) *Bhavanto'pihitam devam sambhum vrsabhavahanam | Prapadyantam sapatnikah saputrah saranam sivam* || (40) *Varttadhvamtatprasadena karmayogena sankaram | Pujayadhvam mahadevam gopatim vyalabhusanam* || (41)

Lord Vedavyasa says: "Since the time I received this excellent knowledge of Mahayoga from Rudra Vamadeva, I have had special devotion to Shri Shankar. I have specifically taken refuge in Rudra, who gives refuge to those who seek it, the lord of beings (*Bhutesha*), the lord of mountains (*Girisha*), the immovable (*Sthanu*), the trident-bearer, the God of gods Maheshwar. Therefore, O masters of sages! You too, along with your wives, sons, and families, take refuge in Shri Vrsabhavahana Shambhu and worship Mahadeva, Pashupatinath, the serpent-adorned one, through Karma Yoga. By the grace and blessing of Shri Shankar, your welfare will surely be attained."

Evamukte punastetu saunakadya mahesvaram | Pranemuh sasvatam sthanum vyasam satyavatisutam || (42) *Abruvan hrstamanasah krisnadvaipayanam prabhum | Saksaddevam hrsikesam sivam lokamahesvaram* || (43) *Bhavatprasadadacala saranye govrsadhvaje | Idanim bhajayate...* (44)

Upon hearing this, the sages like Saunaka bowed again to the son of Satyavati, the eternal Sthanu, Shri Vyasa; and with joyful hearts, they began to say to the lord Krishnadvaipayana Vyasa, who is equal to the manifest Lord Hrshikesha and similar to Shiva, the Lord of the worlds: "O Blessed Lord! By your grace, we now have such unwavering devotion to Shiva, who is affectionate to those who take refuge in Him, which is rare even for the gods." Hearing the description of the Mahayoga lineage given above and the dialogue about the propagation of knowledge among Brahma, Vishnu, Maheshwar, sages, maharishis, master yogis, and Siddhas from Shri Vedavyasa, all the sages like Saunaka were extremely pleased and began to worship Shiva through Mahayoga with unwavering, firm devotion.

Shaiva Pashupata Dharma

Vayaviya Samhita, Uttara Khanda, Chapter 10: *Jnanam kriya ca carya ca yogasceti suresvari | Catuspadah samakhyato mamadharmah sanatanah ||* (30) *Pasupasapatijnanam jnanamityabhidhiyate | Sadadhvasuddhavidhina gurvadhinakriyocyate ||* (31) *Varnasrama vihitastu me'rcanadi caryocyate | Maduktenaiva margena mayyavasthitacetasah | Vrttyantaranirodhoyo yoga ityabhidhiyate ||* (33)

The knowledge of that **Pashupata Mahayoga** which the supreme Lord of yogis, Shri Maheshwar, told to the Lord of yogis Shri Maha-Vishnu, and which Mahayogi Shri Vishnu told to yogis like Sanaka and Kapila, and which they instructed to other sages—for the practice of that traditional Pashupata Mahayoga, seekers should follow the eternal four-footed Shaiva Dharma spoken by Shri Maheshwar. It has four feet: **Jnana** (knowledge), **Charya** (conduct), **Kriya** (action), and **Yoga**.

Charya: The duties of the Varna-Ashramas prescribed by the scriptures, the method of worshiping and honoring the gods, and various codes of conduct, according to which common people follow their daily routines, are named Charya. During a specific time in their lives, humans always remain engaged in worldly inclinations for the sake of their maintenance or for social welfare, and are unable to become devoted to retirement from it throughout their lives. They consider this period of life to be everything, and in their goal, they see nothing else beyond it. Considering this to be the aim of life, they remain yoked like beasts of burden until death. Sages

have prescribed the rules of Varna-Ashrama Dharma, devotion to God, and the method of worshiping gods so that humans, while being skilled in behavior and devoted to God, can perform all daily behaviors properly with a sense of detachment and proceed toward knowledge and Yoga. This Charya is the first main limb of the eternal Dharma. This is called the Dharma of conduct (*Achar Dharma*).

Kriya and Yoga: Truly, the goal of human birth is to attain liberation by acquiring knowledge. While carrying out social welfare, if a person continues to apply himself to Yoga for some time every day, knowledge is attained by him automatically in due course. *Tat svayam yoga samsiddhah kalenatmani vindati*—that is, that knowledge is attained within one's own self in due course through the complete perfection of Yoga. Kriya and Yoga are both collaborators. First Kriya and then Yoga is practiced. Perfection in Yoga is attained with the help of Kriya. The cessation of mental functions is called Yoga—*yogaschittavrtti nirodhah*. Shri Maheshwar says that the complete stopping of other mental functions by fixing the mind on Me through the path spoken by Me is called Yoga. For perfection in Yoga, it is necessary to practice Kriya. Practicing according to the rules of the Guru, while remaining under his control, through the method of purifying the six chakras, is called Kriya. Only through Kriya does the purification of all six chakras occur. The practice of Kriya cannot be obtained by any other means without the Guru's grace; therefore, it is necessary to obtain the benefit of the Guru's grace. Kriya comes from the Guru's grace, purification of the six paths (*shadadhva*) comes through Kriya, and then Yoga is attained.

Jnana: Liberation does not occur without knowledge; therefore, one should know "what is knowledge." According to the school of Pashupata Mahayoga, the knowledge of these three—(1) the soul (*Jiva*), (2) the bonds in the form of nooses (*Pasha*) that bind it, and (3) the means to be free from the nooses—namely **Pashu, Pasha, and Pati**, is called knowledge. Hatred, shame, fear, grief, disgust, lineage, character, and caste—these eight are the nooses. The soul bound by these is called a beast (*Pashu*), and by becoming free from these, it becomes Shiva himself. The Supreme Brahman Shiva is called Pashupati (Lord of Beasts) for this very reason. This knowledge of Jiva-Brahman is the bestower of liberation. Charya, Kriya, and Yoga together lead to the experience of the light of knowledge, and in the fire of knowledge, the eight nooses are burnt. The

soul adorned with their pure ash becomes brilliant, assumes the form of Shiva, and begins to experience the bliss of Shiva.

Attaining Knowledge through Pashupata Mahayoga

Knowledge and the practice of Kriya and Yoga for its attainment is called Mahayoga. This Mahayoga is not available without the compassion of Shri Maheshwar and the great grace of the Guru, who is the form of Shiva. When the Guru, inspired by the Shiva dwelling in the heart, is pleased and bestows grace on the disciple through **Shaktipat** (descent of power), then Mahayoga is transmitted into him, not otherwise.

Vayaviya Samhita, Chapter 26: *Vrtha parisramastasya nirayaiva kevalam | Saktipata samayogadhrte tattvani tattvatah | Tadvadvjaptistadvisuddhisca jnatumeva na sakyate ||* (27)

Without Shaktipat, all the labor of the disciple is in vain, almost zero, because the real knowledge of the elements can never occur without Shaktipat; and the experiential knowledge of the omnipresence of the Supreme Brahman, which is possible only after the purification of the five elements, cannot be attained. For the purification of the five elements, it is necessary for five states—**Nivrtti, Pratistha, Vidya, Shanti, and Shantyātīta**—to arise in the mind; and upon the dawning of Vidya, the light of knowledge of the five forms of the Bliss-giving Lord—**Ananda, Paramananda, Prabodha, Chidudaya, and Prakasha**—falls upon the mind. Before attaining liberation, the seekers should have direct experience of the complete knowledge of Brahman as described above. No seeker can attain perfection until the same nature for grasping the said qualities of God comes into the mind. Liberation does not occur simply by pronouncing the verbal knowledge "I am Brahman" from the mouth. Liberation does not occur simply by pronouncing the verbal knowledge "I am Brahman" from the mouth. Liberation is attained only by the direct realization of the Supreme Lord Brahman through the mind's movement up through different stages.

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realization of the Supreme Lord Brahman through the mind's movement up through different stages.

Here is the full and exact English translation of the provided text, capturing every section, verse, translation, and commentary without missing anything.

Eighth Light (अष्टम प्रकाश)

[Page 169]

...whichever sects you belong to, initiation (Diksha) is given in all of them. In initiation, the Guru transmits his own power into the disciple so that the disciple’s intellect can grasp the trans-sensory (supersensible) subjects; therefore, this is called *Shaktipat* (descent of power/grace). There are various diverse types of initiation received along with Shaktipat. It is recognized through the competence of the powerful Guru and the worthiness of the disciple.

This method of Shaktipat has traditionally come down since eternity from Lord Maheshwara. In the present era, its manifestation is rarely visible; therefore, you all remain ignorant of this subject. However, the seed of true knowledge (*Vidya*) is never destroyed. The greatness of spiritual knowledge can be demonstrated instantly through the grace of Lord Shambhu in the form of this Shaktipat. Just as a touchstone turns iron into gold by mere touch, in the same way, the Gurus make disciples with impure impressions as pure as gold, so that they can attain their own spiritual welfare.

Those who are initiated only for their own personal welfare cannot do good to others. The touchstone has only one single quality—that it can turn iron into gold; but Gurus have this special attribute that they turn the disciple into a divine touchstone equal to themselves. Only those who have become touchstones through the Guru can bring about the welfare of others. As long as the Guru himself does not establish the disciple upon the seat of a Guru, until then, no disciple can become a Guru.

Therefore, a worthy disciple's right to Guruship comes down through the Guru lineage (*Guru Parampara*). It behooves the Guru that by transmitting power through initiation to a fit disciple, they impart the understanding of all realities in successive traditional order—from the *Shivatattva*, *Jivatattva*, *Prakrititattva*, *Atmatattva*, and up to *Gurutattva*—that is, from the *Shivatattva* at the *Muladhara*, leading up through *Svadhisthana*, *Manipura*, *Anahata*, *Vishuddha*, as well as *Ajna*, and up to the *Gurutattva* in the *Sahasrara*. By illuminating all these principles, the Guru should make the disciple a divine touchstone equal to himself, so that the seed of knowledge is not destroyed and the Guru-disciple lineage of true knowledge remains unbroken.

This sequential order of realization has traditionally come down from Lord Maheshwara through the Guru lineage. Therefore, only those disciples whom the Gurus have turned into touchstones equal to themselves are the venerable Gurus holding the post of a Guru, and none other. Those who take initiation from a Guru only for their own welfare become gold themselves but do not possess the right to bring welfare to others. However, those who, by the grace of the Guru, have become Guru-touchstones, they alone will deliver other people. Therefore, placing your head at just anyone's feet cannot bring about your welfare.

Meaning of Initiation (दीक्षा का अर्थ)

Vishvasara, Sharadatilaka, and Rudrayamala Tantra:

> अथ दीक्षां प्रवक्ष्मामि शृणुष्व कमलानने ।
> अस्यविज्ञानमात्रेण देवत्त्वं लभते नरः ॥१॥

Translation: Lord Maheshwara says to Bhagavati regarding the subject of initiation: Hear, O lotus-faced one, I shall now declare initiation, by the mere experiential knowledge of which a human attains divinity; meaning, through which initiation a human acquires divine power.

> दिव्य ज्ञानं यतो दद्यात् कुर्यात्पापक्षयं ततः ।

> तस्मात् दीक्षेति सा प्रोक्ता सर्व तंत्रस्य सम्मता ॥१॥

[Page 171]

> ददाति शिवतादात्म्यं क्षिणोति च मलत्रयम् ।
> अतो दीक्षेति संप्रोक्ता दीक्षातंत्रार्थवेदभिः ॥१॥

> दीयते परमं ज्ञानं क्षीयते पाप पद्धतिः ।
> तेन दीक्षोच्यते मंत्रे स्वागमार्थबलाबलात् ॥२॥

Commentary: In this word 'Diksha' (दीक्षा), there are two syllables: *Di* (दी) + *Ksha* (क्षा), which mean: "That which gives (*Dadati*) divine knowledge and by which all sins are destroyed (*Kshaya*)—therefore it is called *Diksha*." That which is universally accepted across all Tantras and is in accordance with all scriptures; that which bestows absorption (*Samadhi*) of oneness with Lord Shiva and destroys the three impurities (*Malas*)—namely *Anava*, *Karmana*, and *Mayika*—is why the sages and seers who know the meaning of the Diksha-Tantras have named it 'Diksha'. Because it bestows supreme knowledge and destroys the chain of sins, it is called 'Diksha' in the science of Mantra (*Mantra Shastra*) and Agama scriptures (*Agama Shastra*).

Yogini Tantra 3-6:

> दीयते ज्ञानमत्यर्थं क्षीयते पाशबन्धनम् ।
> अतो दीक्षेति देवेशि कथिता तत्त्वचिन्तकैः ॥१॥

> मनसा कर्मणा वाचा यत्पापं समुपाज्जितम् ।
> तेषां विशेषा करणी परमज्ञानदायतः ॥२॥

> तस्मात् दीक्षेति लोकेऽस्मिन् गीयते शास्त्र वेदकैः ।
> विज्ञानफलदा सैव द्वितीया लयकारिणी ।
> तृतीयामुक्तिदा चैव तस्माद्दोक्षेतिधीयते ॥३॥

Commentary: Because it gives the great knowledge of Brahman (*Brahma-jnana*) and destroys the bonds of worldly snares (*Pasha*) and karma, the knowers of reality who contemplate on the absolute truth have called it *Diksha*. Because it completely eradicates the sins accumulated through mind, speech, and action, and is the bestower of supreme knowledge, the knowers of scriptures have called it *Diksha*. It is called *Diksha* because: first, it grants the fruit of direct experiential realization (*Pratyaksha Vijnana*); second, it causes the dissolution of the sense of duality (*Dvaita-bhava*) and the mind; and third, it grants ultimate liberation (*Mukti*).

[Page 172]

Types of Initiation (दीक्षा के प्रकार)

Kularnava Tantra and Vayaviya Samhita, Chapter 15:

> स्पर्शाख्या देवि दृक्संज्ञा मानसाख्या महेश्वरी ।
> क्रियायासादिरहिता देवि दीक्षा त्रिधा स्मृता ॥१॥

> शांभवी चैव शाक्ती च मांत्री चैव शिवागमे ।
> दीक्षोपदिश्यते त्रेधा शिवेन परमात्मना ॥६॥

Commentary: The auspicious initiation received from the Guru is of three types: *Sparsha Diksha* (initiation by touch), *Drig Diksha* (initiation by sight/gaze), and *Manasa Diksha* (initiation by mind). By the grace of a competent Guru, when the disciple is touched with the "Hand of Shiva," it is *Sparsha Diksha*; when looked upon with the Guru's divine gaze, it is *Drig Diksha*; and through the contemplation of the true resolve (*Satya-sankalpa*) of a perfected Guru, it is *Manasa Diksha*. Because the Kundalini power awakens during initiation, all spiritual practices occur automatically through it; hence, the practicing disciple does not need to do anything from their own side.

Supreme Soul Lord Shiva has taught three initiations in the *Shivagama*: *Shambhavi*, *Shakti* (Shakteyi), and *Mantri*. In the present era, sectarian people have altered the subject of these initiations according to their own incompetence; therefore, those who have not received these initiations through traditional lineage can neither give them nor explain them. These beneficial initiations are of various types in the scriptures.

Classifications of Initiation by Name and Ritualistic Differences (नाम क्रिया भेद से दीक्षा के भेद)

Vishvasara, Sharadatilaka, and Pranatoshani Tantra:

> चविधातु सा दीक्षा ब्रह्मणा भाषिता पुरा ।
> क्रियावती कलावती वर्ण वेधमयी पुनः ॥
> ताः क्रमेण च कथ्यन्ते सर्व सम्पत्प्रदाः शुभाः ॥१॥

Commentary: Long ago, Lord Brahma stated that very initiation to be of four types: *Kriyavati*, *Kalavati*, *Varnamayi*, and *Vedhamayi*. Those auspicious forms of initiations that bestow all kinds of wealth are now described in sequence, which are of various types.

[Page 173]

> स्मार्ती मानसिकी योगी चाक्षुषी स्पाशिकी तथा ।
> वाचिकी मांत्रिकी होत्री शास्त्री चेत्यभिषेचिका ॥१॥

> चविधा सा सन्दिष्टा क्रियावत्यादि भेदतः ।
> क्रियावती वर्णमयो कलात्मावेधमय्यपि ॥२॥

> आणवी बहुधा दीक्षा शांभवी च तथा पुनः ।
> एकैका वापि विद्वद्भिः पठ्यते शास्त्रकोविदैः ॥३॥

Commentary: These are *Smarti Diksha*, *Manasiki Diksha*, *Yoga Diksha*, *Chakshushi Diksha*, *Spashiki Diksha*, *Vachiki Diksha*,

Mantri Diksha, as well as *Hotri*, *Shastri*, *Abhishechika*, etc. Though Lord Brahma previously stated initiations to be of four types based on divisions like *Kriyavati*, etc., these initiations—such as *Kriyavati*, *Varnamayi*, *Kalatma*, *Vedhamayi*, as well as *Anavi* and *Shambhavi*—are of many kinds. Therefore, scholars who know the scriptures explain each one of them in various ways.

According to the words of Lord Maheshwara, initiation happens in three ways: by touch, by sight, and by mind; hence, it is of only three types. Similarly, according to Lord Brahma's words, these initiations happen in four ways: through mind, through speech, through sight, and through touch. Therefore, they are called four types: *Manasiki*, *Vachiki*, *Chakshushi*, and *Spashiki*. However, various names are given because, based on differences in place, time, and the qualifications of the seeker, the deity to be worshipped, the inclination toward worship, and the variations in the mode of worship differ. Since the rituals of everyone are not identical and due to the distinctness of the procedural methodology, variations arise in names.

[Page 174]
You all might think that knowledge is not something to be "given," but occurs merely by speaking, just as contemporary verbal Vedantins say. But you must understand that where it cannot happen by speaking, it certainly happens by giving. Similarly, this subject-knowledge of initiation also does not happen by speaking, but rather by giving. Therefore, what can those who have not attained it give to you? Hence, know for certain that initiation and knowledge are not subjects of talking, but are things to be given; that is why it is said it will not happen by talking, it will happen only by giving. Only those who have given it and taken it know; therefore, this is not a matter of talking or hearing, but is meant for giving.

These initiations are given according to country (place), time, and suitability of the recipient. Therefore, there is *Shambhavi Diksha* in the path of Vedanta, *Yoga* and *Shakti Diksha* in the path of Yoga, *Vedha Diksha* in the path of Tantra, *Mantri* and *Anavi Diksha* in the path of Mantra, and *Vaishnavi Diksha* in the path of Bhakti. In this way, in all your sects like Vedanta, Yoga, Mantra, Tantra, Bhakti, etc., the method of initiation has traditionally come down through lineage. Therefore, to free

yourselves from the bondage of the world, you all take initiation from your respective Gurus. But due to the influence of time, or say due to your own misfortune, only a rare fortunate one among you today experiences the fruit of initiation—knowledge and supreme peace—as stated by Lord Maheshwara and Lord Brahma.

Shambhavi Initiation in the Path of Vedanta (वेदान्त मार्ग में शाम्भवी दीक्षा)

Vayaviya Samhita, Chapter 25:

> दर्शनात् स्पर्शनात् शब्दात् कृपया शिष्यदेहके ।
> जनयेद्यः समावेशं शांभवं सहि देशिकः ॥१॥

Commentary: Competent Gurus, out of grace, infuse their own knowledge into the disciple's body merely through sight, touch, or word. By having the grace of such a Guru who has attained the state of Shiva and bestows the state of Shambhu, the disciple does not have to do or perform anything.

> गुरोरालोकमात्रेण भाषणात्स्पर्शनादपि ।
> सद्यः सञ्जायते ज्ञानं सा दीक्षा शांभवीमता ॥७॥

> देशिकानुग्रहेणैव शिवता व्यक्तकारिणी ॥
> **[Page 176]**
> सेयन्तु शांभवी दीक्षा शिवादेशस्य कारिणी ॥
> चरणद्वयसंभूता शांभवी शीघ्रसिद्धिदा ॥८॥

Commentary: Merely by the sight of the supremely compassionate Guru, or by his speech, or by the touch of a perfected Guru, the Guru's power transmits into the disciple through initiation, and then immediately, divine knowledge arises in the disciple. Knowers of reality consider that state—which brings about this great self-realization due to the immense grace of the Guru and the good fortune of the disciple—as the *Shambhavi Diksha* that bestows the state of Shambhu. All scriptures speak of the greatness of the Guru's grace, by whose mercy the form of the absorption

of oneness with Shiva becomes manifest. When they are pleased and bestow grace upon their disciples, they make their disciples fulfilled through initiation; that which brings fulfillment is the auspicious *Shambhavi Diksha*, which ordains the state of Shiva. Given properly through the cooperation of the two feet of Shiva and Shakti, *Shambhavi Diksha* yields quick success.

Yoga-Diksha and Shakti-Diksha in the Path of Yoga (योग मार्ग में योग-दीक्षा तथा शाक्ती-दीक्षा)

Pranatoshani Tantra, Second Kanda, 5:

> योगोक्तक्रमतो योगी शिष्यदेहं प्रविश्यतु ।
> गृहीत्वा तस्य चात्मानं स्वात्मानं योजनात्मिका ॥
> योग दोक्षेति सा प्रोक्ता मलत्रय-विनाशिनी ॥१॥

Commentary: Now, Yoga initiation is described for the practice of Yoga; its function depends entirely on the capability of the powerful Yogi Guru. The aphorism *"Nirmana-chittanyasmitamatrat"* (Created minds arise from egoism alone) provides an indication of this.

[Page 177]
Yogis, despite being one in their singular form, create distinct minds within others through their resolve (*Sankalpa*) as per necessity, and through those created minds, they generate various types of movements and actions in different individuals. Therefore, the influence and capacity of Yoga are manifest and well-known through the grace of Lord Maheshwara.

"The primordial wise one, Lord supreme sage (Kapila), having presided over a created mind, out of compassion, taught the Tantra to the inquiring disciple Asuri." It is known from this first aphorism stated in the Samkhya-Tantra by Acharya Panchashikha in the Vyasa-Bhashya of Patanjala Darshana that the primordial wise, supreme sage Lord Kapil Muni had imparted the teaching of the knowledge of Samkhya Tantra to his curious disciple Asuri Muni through a created mind.

For Yogis who are masters of nature, no task in the universe is impossible or unachievable. By their yogic power, they can transform anyone into whatever they wish; this indeed is the specialization in Yoga. Apart from Yoga Shastra, the subject of knowledge of the practices of other scriptures relies only on inference (*Anumana*) and scriptural testimony (*Agama*), the fruit of which will be received in another time or another birth. But the fruit of the knowledge of practice described in Yoga Shastra is obtained immediately or sequentially in this very birth and within a very short time. For this reason, the practices and disciplines of Yoga Shastra are called direct perception (*Pratyaksha Darshana*).

According to the stated method of Yoga described by Lord Maheshwara, the Yogi enters the body of the disciple, grasps his soul, and unites it with his own soul; meaning, giving his own spiritual competence to the disciple, he merges him into the thoughtless state (*Nirvikalpa*). In this, through the spiritual power of the Guru, the disciple attains the realization of knowledge and absorption (*Samadhi*), and acquires glories like *Anima* (minuteness), etc. Such an initiation that destroys all three impurities is called *Yoga Diksha*.

[Page 178]
Vayaviya Samhita, Chapter 15 and Rudrayamala Tantra:

> शाक्ती ज्ञानवती दीक्षा शिष्यदेहे प्रविश्यतु ।
> गुरुणा योग-मार्गण क्रियते ज्ञानचक्षुषा ॥१०॥

> सिद्ध्यैच शक्तिमालोक्य त्वया केवलया शिशोः।
> निरुपायं कृता दीक्षा शाक्तेयी परिकीत्तिता ॥१॥

> अभिसन्धिं विनाचार्यशिष्ययोरुभयोरपि-
> देशिकानुग्रहेणैव शिवता व्यक्तकारिणी ॥३॥

Commentary: The initiation that the Guru performs through the path of Yoga by entering the disciple's body with the divine eye of knowledge is the wisdom-filled *Shakti Diksha*. In *Shakti Diksha*, the Guru should

observe the disciple's capability to see if he is worthy of this power, and only then grant the initiation. Because in all other initiations, the disciple must come to the Guru or the Guru needs to visit the disciple repeatedly, but in this *Shakti Diksha*, this is not required. *Shakti Diksha* happens through the yogic power of the Guru; therefore, no other means or remedies are required. This is the specialty of *Shakti Diksha*—that even in a helpless state where the meeting of the Guru and disciple cannot take place, this initiation happens through the power of the Guru. Therefore, it is called *Shakti Diksha*.

Even if due to some reason the Guru and disciple cannot meet; the disciple is in a distant land and the Guru is wandering here and there. However, the disciple desires to take initiation and the Guru also desires to give initiation, but there is no opportunity to meet. In such a condition, even without the mutual meeting of the Guru and disciple, the wisdom-filled *Shakti Diksha* which manifests the state of Shiva through the grace of the Guru will take place. By the grace of Lord Maheshwara, such an occurrence is natural in Yoga; therefore, there is no reason to doubt this matter. Where incidents of this subject are directly witnessed, there is no need even for inference. By the auspicious combination of place, time, and recipient, everything becomes possible in the practice of Yoga.

[Page 179]

> शाक्ती शक्तिभवा दीक्षा शक्तिः श्रीपरकुण्डली ।
> तस्याः प्राण विलोमेन प्रवेशः परशम्भवे ॥३॥

Commentary: Lord Maheshwara says that this is *Shakti Diksha*, which happens through the yogic power of the Guru, and the power (*Shakti*) is the goddess Sri Para-Kundalini. When the Guru grants initiation out of grace, the awakening of the Kundalini power opens the storehouse of all powers. The disciple does not have to do anything from his own side. Goddess Kundalini herself makes all the movements happen, due to which the disciple's breath (*Prana*) begins to flow into the western path, the *Sushumna*. The Kundalini power, along with the Prana, enters the *Brahma Nadi* and unites with *Parashiva* in the *Sahasrara*. Then the Prana dissolves in the *Brahma-randhra*. The entry of the Kundalini

power into *Parashiva* through the *Sushumna* path is itself *Shakti Diksha*. Therefore, because the Shakti has merged into Shambhu, nothing remains for the disciple to do as a separate remedy. Only then does the Guru's being a Guru and the disciple's being a disciple become meaningful. Whether the disciple is near the Guru or far away, the disciple always, or according to necessity, receives the direct awareness of the Guru's power and perceives the knowledge of the Guru; such is the wisdom-filled *Shakti Diksha* that happens through the competence of the Guru.

[Page 180]

Mantri and Anavi Initiation in the Path of Mantra (मन्त्रमार्ग में मान्त्री तथा आणवी दीक्षा)

Prayoga Sara and Rudrayamala Tantra:

> मंत्र मार्गानुसारेण साक्षात् कृतेष्टदेवताम् ।
> गुरुश्चोद्बोध्येच्छिष्यं मंत्रदीक्षेति सोच्यते ॥१॥

> स्वयं मंत्रतनुभूत्वा संक्रमं मंत्रमादरात् ।
> दद्यात् शिष्याय सा दीक्षा मांत्रीमलविघातिनी ॥१॥

> मांत्री मंत्रोद्भवादीक्षा तच्छक्तिः स्वात्मसम्भवा ।
> मंत्र यंत्रार्चनादुक्तक्रियाभिर्भोगमोक्षदा ॥२॥

Commentary: When the Guru, according to the path of Mantra, realizes his own chosen deity (*Ishta-devata*) and imparts that realization to the disciple, it is called *Mantra Diksha*. The Guru should himself become the embodiment of the Mantra and with respect and love transmit the Mantra power into the disciple in such a way that the disciple's Mantra becomes conscious (*Chaitanya*), the power indicated by the Mantra—Goddess Kundalini—awakens, and the disciple achieves perfection (*Siddhi*) of his worshipped deity. Such an initiation given to the disciple is *Mantri Diksha*, which destroys specific impurities. This *Mantri*

Diksha* happens through Mantra alone, and its power finds expression through the spiritual strength of the Guru.

[Page 181]
Then the disciple's body begins to tremble, and the disciple becomes overwhelmed by the descent/possession of the chosen deity. Distortions (transformations) arise in his mind, breath, and body, and emotional absorption (*Bhava Samadhi*) occurs. This *Mantri Diksha* is performed through rituals such as Mantra, Yantra, and the worship and adoration of the Guru. If one remains inclined toward worldly enjoyment (*Pravritti*), its fruit is enjoyment (*Bhoga*), and if inclined toward renunciation (*Nivritti*), its fruit is liberation (*Moksha*). In this way, *Mantri Diksha* gives both enjoyment and liberation.

Anavi Initiation (आणवी दीक्षा)

> मंत्रार्चनासनन्यासध्यानोपचारकादिभिः ।
> दीक्षा सा श्राणवी प्रोक्ता यथाशास्त्रोक्तरूपिणी ॥३॥

> शिवशक्तिसमायोगाज्जन्मान्तरकृतात् शुभात् ।
> शिवपूजानुसन्धानात् कर्मसाम्यं यदा भवेत् ॥४॥

> शिव एव तदा साक्षादाणव्यादीक्षया भवेत् ।
> सर्वेषामेव दीक्षाणां मुक्तिः फलमखण्डितम् ॥५॥

Commentary: As stated in the science of Mantra, the initiation given according to scriptural injunctions using Mantra, adoration (*Archana*), posture (*Asana*), ritual placement (*Nyasa*), meditation (*Dhyana*), and ritual offerings (*Upachara*), etc., is called *Anavi Diksha*. Through the conjunction of Shiva and Shakti, due to the powerful merits acquired in previous births, or through the constant pursuit of Shiva-worship, when the seeker's karmas attain equilibrium (*Karma Samya*), the seeker becomes the very form of Shiva through *Anavi Diksha*. Therefore, keeping a desireless, supreme spiritual intellect, and pleasing Gurus of appropriate competence to receive initiations according to scriptural methods—the

ultimate fruit of all those initiations is uninterrupted liberation (*Akhanda Mukti*).

[Page 182]

Vedha Initiation in the Path of Tantra (तन्त्र मार्ग में वेध दीक्षा)

Sharadatilaka Tantra, Fifth Patal:

> ततो वेधमयों वक्ष्ये दीक्षां संसारमोचिनीम् ।
> ध्यायेच्छिष्यतनोर्मध्ये मूलाधारे चतुर्दले ॥१२७॥

> त्रिकोणमध्ये विमले तेजस्त्रयविजृम्भिते ।
> वलयत्रयसंयुक्तां तड़ित्कोटिसमप्रभाम् ॥१२८॥

> शिवशक्तिमयों देवीं चेतनामात्रविग्रहाम् ।
> सूक्ष्मां सूक्ष्मातरां भित्त्वा षट् चक्रमञ्जसा ॥१२९॥

> गच्छन्ति मध्यमार्गेण दिव्यां परशिवावधि ।
> सहैवमात्मनः वेधयेत्परमेश्वरे ॥१३०॥

Commentary: Now the piercing initiation (*Vedhamayi Diksha*) which destroys the bondage of the world is declared. Within the disciple's body, in the four-petaled *Muladhara* lotus, inside the pure triangular source-place (*Yoni-sthana*) adorned with three types of colors and radiant with three fires (*Tejas-traya*), resides Goddess Kundalini. The Guru should meditate upon Her, who is coiled in three folds, possessed of great light resembling millions of flashes of lightning, whose divine body is pure consciousness alone, and who is the subtlest of the subtle powers. Entering that divine power into the central path *Sushumna*, and piercing through the six chakras (*Shat-chakra*) swiftly, merge Her into *Parashiva*. In the same way, transmitting his own spiritual power, the Guru should make the disciple experience the nature of the Supreme Lord and establish him therein.

[Page 183]
Kularnava Tantra, Fourteenth Ullasa:

> गुरुपदिष्ट मार्गेण वेधं कुर्याद्विचक्षणः ।
> पाप मुक्तः क्षणाच्छिष्यछिन्नपाशस्तथा भवेत् ॥१॥

> बाह्यव्यापारनिर्मुक्तो भूमौ पतति तत्क्षणात् ।
> सञ्ज्ञादिव्यभावोऽऽसौ सर्वं जानाति शाम्भवी ।
> यदस्ति वेधकं तत्तत्स्वयमेवानुभूयते ॥२॥

Commentary: When a wise man performs the *Vedha Diksha* according to the path instructed by the traditional Guru from Lord Maheshwara, then due to the Guru's *Shaktipat*, the disciple becomes free from sin, his bonds are severed, and forgetting all external activities, he falls to the ground that very moment. Having attained the divine state, he knows everything, and whatever state the Guru holds during the initiation, the disciple experiences it himself.

> प्रबुद्धः सहसा शिष्यस्तत्सौख्यं बहुधेश्वरि ।
> वेधविद्धः शिवः साक्षान्न पुनर्जन्मतां ब्रजेत् ॥३॥

> एषा तीव्रतरा दीक्षा भवबन्धविमोचिनी ।
> शिवभावप्रदा देवि त्वां शपे कुलनायिके ॥४॥

Commentary: Consequently, the disciple is awakened instantly, whereby he experiences immense bliss. One who receives such a blissful *Vedha Diksha* becomes the living form of Shiva. He does not take rebirth. Lord Maheshwara takes an oath and says, "O Kula-nayika, I swear to you that this extremely intense *Vedha Diksha* destroys the worldly bonds and grants the state of Shiva (welfare)."

[Page 184]

> आनन्दश्चैव कम्पश्चोद्भवो घूर्णा कुलेश्वरि ।

> निद्रा मूर्च्छा च वेधस्य षडवस्थाः प्रकीर्तिताः ॥५॥

> दृश्यन्ते षडगुणा ह्यते वेधनेन कुलेश्वरि ।
> वेधितो यत्र कुत्रापि तिष्ठेन्मुक्तो न संशयः ॥६॥

> वेधदीक्षाकरो लोके सद्गुरुर्दुर्लभः प्रिये ।
> शिष्योऽपि दुर्लभस्तादृक् पुण्ययोगेन लभ्यते ॥
> न दद्यादस्य कस्यापि इत्याज्ञा परमेश्वरि ॥७॥

Commentary: When *Vedha Diksha* takes place through the grace of the Guru, then six states manifest in the disciple: Bliss (*Ananda*), Trembling (*Kampa*), Rising/Levitation (*Udbhava*), Whirling (*Ghurna*), Sleep (*Nidra*), and Fainting/Swooning (*Murchha*). If these six states begin to occur, one should understand that *Vedha Diksha* has taken place. Upon gaining *Vedha Diksha*, wherever the disciple may reside, he is undoubtedly liberated. A true Guru (*Sadguru*) who bestows such a supremely beneficial *Vedha Diksha* is rare in this world, and such a disciple is also rare, who is found only through the accumulation of great merits. Therefore, this is the command of Lord Maheshwara: this *Vedha Diksha* should not be given to just anyone.

> शक्तिपातानुसारेण शिष्योऽनुग्रहमर्हति ।
> यत्र शक्तिर्न पतति तत्र सिद्धिर्न जायते ॥८॥

Commentary: The disciple becomes the recipient of grace only in accordance with the descent of power (*Shaktipat*). Where the descent of power does not occur, success (*Siddhi*) cannot arise there. Therefore, the welfare of a disciple cannot be achieved through an incompetent Guru. In *Shambhavi Diksha*, *Yoga Diksha*, and *Vedha Diksha*, Shaktipat is performed,

[Page 185]
as a result of which self-knowledge dawns and the disciple becomes capable of understanding the implied meaning (*Lakshyartha*). In the subjects of initiation described in Yoga, Vedanta, and Tantra, the action of

this Shaktipat is highly astonishing, impactful, and yields direct, immediate fruits.

Sage Vashistha's Guruship and the Symptoms of Shaktipat (वशिष्ठ मुनि का गुरुत्व और शक्तिपात का लक्षण)

Yoga Vashistha:

> हे वशिष्ठ महाभाग ब्रह्मपुत्र महानसि ।
> गुरुत्वं शक्ति-पातेन दर्शितम् तत्क्षणादेव ॥१॥

Commentary: The highly wise Sage Vashistha had introduced Sri Ramachandra to this very grace of Lord Shambhu. When Sri Ramachandra developed dispassion (*Vairagya*) toward the world, he renounced the pleasures of royal grandeur like eating, drinking, clothing, and wearing ornaments, and his body became emaciated. Then the sages and seers gathered and escorted him to the royal court and began instructing him. At that time, Sage Vishvamitra said to Brahmarshi Vashistha: "O fortunate Vashistha! You are the eldest son of Brahma, you are the Guru! By performing Shaktipat upon Sri Ramachandra, you have instantly demonstrated your status as a Guru." As a result of this, the vast text of knowledge, *Yoga Vashistha*, was later produced.

> अधर्मधर्मयोः साम्ये जाते शक्तिः पतत्यसौ ।
> ज्ञानात्मिका पराशक्तिः शंभोर्यास्मिन्निपातिता ॥२०॥

Commentary: When, through the grace of the Guru or due to your own powerful merits, the impressions (*Samskaras*) of virtue and vice reach a state of equilibrium, then the descent of the wisdom-filled supreme power (*Parashakti*) coming from Lord Shambhu is transmitted by the Guru. Then you will experience these symptoms:

[Page 186]

> देहपातस्तथा कम्पः परमानन्दहर्षणे ।

> स्वेदो रोमाञ्च इत्येतच्छक्तिपातस्य लक्षणम् ॥२१॥

> शिष्यस्य देहे विप्रेन्द्राः धरण्यां पतितेसति ।
> प्रसादः शाङ्करस्तस्य द्विजाः सञ्जात एव हि ॥२२॥

> यस्य प्रसादः सञ्जातो देहपातावसानकः ।
> कृतार्थ एव विप्रेन्द्रा न स भूयोऽभिजायते ॥२३॥

Commentary: As soon as Shaktipat occurs, the body falls to the ground, trembling begins, the mind experiences immense joy and is supremely delighted, causing horripilation (goosebumps) and perspiration (sweating). In this manner, the symptoms of the body falling, etc., manifest due to the descent of power. You should understand that when these auspicious symptoms like the body falling begin to happen to you through the transmission of power by the Guru, it is the supreme grace of the auspicious Lord Maheshwara, and you should know that you have become fulfilled. You cannot be born again.

> तस्य प्रसादयुक्तस्य विद्यावेदान्तवाक्यजा ।
> दहत्यविद्यामखिलां तमः सूर्योदये यथा ॥२४॥

> शक्तिपातविहीनोऽपि सत्यवाग्गुरुभक्तिमान् ।
> आचार्याच्छु तवेदान्तः क्रमान्मुच्च्येत बन्धनात् ॥२५॥

> शक्तिपातेन संयुक्ता विद्या वेदान्तवाक्यजा ।
> यदा यस्य तदा तस्य विमुक्तिर्नात्र संशयः ॥२६॥

[Page 187]
Commentary: In the same way, having obtained the grace of Lord Shankara, all the ignorance (*Avidya*) of the disciple is dispelled by the Brahman-knowledge born of the scriptural statements of Vedanta, just as darkness vanishes when the sun rises. A truthful, Guru-devoted disciple who is deprived of the Guru's graceful power-descent—the grace of Shambhu—gradually becomes free from the bondage of the world by

hearing the statements of Vedanta from the Acharya. However, the very moment a disciple endowed with Shaktipat receives this knowledge propounded by the Vedanta scriptures, he is liberated at that very moment, without a doubt. Therefore, to achieve liberation-in-life (*Jivan-mukti*) in this very birth through the means described in Vedanta, having the grace of Lord Maheshwara—the grace of the Guru—is absolutely essential.

Gradation in the Fruits of Shaktipat Based on the Qualifications of the Recipient (अधिकारी भेद से शक्तिपात के फल में तारतम्य)

Kularnava Tantra, Fourteenth Ullasa:

> आदिमध्यावसानेषु योग्ये शक्तिनिपातिता ।
> अधमा मध्यमाः श्रेष्ठाः शिष्या देवि प्रकीत्तिताः ॥१॥

> आदौ भक्तिर्भवेद्देवि दीक्षार्थं समुदन्ति ये ।
> पुर्नावह्वलहृष्टास्ते आदि योग्या इतीरिता ॥२॥

> यथा विहङ्गमः शोत्र फल एव निषीदति ।
> तथा ज्ञानोपदेशश्च कथितः कुल नायिके ॥३॥

Commentary: Even though the capacity of the power traditionally coming from Lord Shambhu is uniform, due to the disciple being of superior, middling, or inferior qualification, the symptoms of the manifestation of Shaktipat at the time of initiation also become of three types, whose fruits are received instantly, sequentially, or with delay. Those who possess devotion from the very beginning, who are joyfully eager to receive initiation, and who become overwhelmed with joy after initiation, are called the superior disciples, possessing the foremost qualifications. They receive the fruit of knowledge born of initiation instantly, just as a bird flies and sits directly upon the fruit.

[Page 188]

> दीक्षासमयसम्प्राप्ता ज्ञानाज्ञानविजिताः ।

> भक्त्या प्रध्वस्त सुधियो मध्य योग्याश्चेते स्मृताः ॥४॥

> यथा कपिश्च शाखायाः शाखामुलङ्घ्य यत्नतः ।
> फलं प्राप्नोति धर्मस्य चोपदेशस्तथा प्रिये ॥५॥

Commentary: Those who, at the time of initiation, are devoid of knowledge or ignorance (have no prior information regarding initiation and Yoga), but in whom devotion arises immediately upon receiving initiation and whose intellect becomes pure—such disciples are known as middling qualified or average recipients. They receive the fruit of the instruction sequentially, just as a monkey jumps with effort from one branch of a tree to another branch to grab the fruit.

> आदौ भक्तिविहीना ये मध्य भक्तास्तु ये नराः ।
> अन्ते भक्ताः प्रबुद्धा स्युह्यन्तयोग्या भवन्ति ते ॥६॥

> यथा पिपीलिका मन्दं मन्दं वृक्षाग्रमं फलम् ।
> चिरेणाप्नोति धर्मोपदेश श्चापि तथा स्मृतः ॥७॥

Commentary: Those who have no devotion in the beginning, but devotion arises after initiation, thus becoming endowed with knowledge and devotion at the very end, are called the lowest (inferior) qualified recipients. They obtain the fruit of the grace bestowed by the Guru after a very long time, just as an ant crawling very slowly reaches the fruit at the top of the tree. In this manner, due to the difference in the recipient, a variation in time occurs regarding the fruit of the Guru's grace.

[Page 189]

There is Shaktipat in the Path of Devotion as Well (भक्ति मार्ग में भी शक्तिपात है)

Just as by being initiated into the Vedanta sect and Yoga, due to the grace of the Guru, the inner spiritual power awakens, causing various types of movements to arise in the mind, breath, and body, and the disciples begin

performing the necessary practices for self-realization; in the exact same way, in the path of devotion (*Bhakti-marga*) too, by the grace of the Guru—the blessing of Lord Shambhu—or due to past impressions, or by one's own self-effort, the inner spiritual power, Goddess Kundalini, awakens.

Bhakti Rasamrita Sindhu:

> अनुभावास्तु चित्तस्थभावानामवबोधकाः ।
> ते बर्हाि◌वक्रियाप्राया प्रोक्ता उद्भास्वराख्यया ॥१॥

> नृत्यं विलुंठितं गीतं क्रोशनं तनुमोटनम् ।
> हुङ्कारो जृम्भणं श्वास भूमा लोकानपेक्षिता ॥२॥

> लालास्त्रावोऽट्टहासश्च घूर्णा हिक्कादयोऽपिच ।
> ते शीताः क्षेपणाश्चेति यथार्थाख्या द्विधोदिताः ॥३॥

Commentary: Then, in the practice of devotion as well, due to Shaktipat, all the external symptoms that indicate the states abiding in the mind manifest. Dancing, beginning to sing songs, rolling on the ground (*Bhumilunthana*), crying out loudly taking the name of the Supreme Lord, twisting and turning the body, roaring (*Humkara*), yawning (*Jrimbhana*), breathing deeply, indifference toward the criticism or praise of the world, salivation (drooling from the mouth), horse-laughter (*Attahasa*), dizziness, hiccuping (*Hikka*), feeling cold, and throwing or thrashing of hands and feet, etc., manifest.

[Page 190]

> चित्तंसत्वौभवत् प्राणे न्यस्यत्यात्मानमुद्भटम् ।
> प्राणस्तु विक्रियां गच्छन्देहं विक्षोभयत्यलम् ॥४॥

> तदास्तंभादयो भावा भक्तदेहे भवन्त्यमी ।
> ते स्तम्भस्वेदरोमाञ्चाः स्वरभेदोऽथवेपथुः ।

> वैवर्णमधुप्रलय इत्यष्टौ सात्विकाः स्मृताः ॥५॥

Commentary: When the mind becomes steady and merges into the Prana—that is, when control over Prana occurs and various types of internal movements begin to happen within the Prana—then due to the kinetic power of the Prana, the body becomes intensely agitated. Then, groups of emotional states like stupefaction (*Stambha*) manifest in the body of the devout practitioner. Stupefaction, sweating, horripilation, choking of the voice, trembling, discoloration of the body, tears, and absorption/sleep (*Pralaya*)—these eight are remembered as the pure emotional states (*Sattvika Bhavas*).

> चत्वारि क्षमादि भूतानि प्राणो जात्ववलम्बते ।
> कदाचित् स्वप्रधानः सन्देहे चरति सर्वतः ॥६॥

> स्तम्भन्भूमिस्थितः प्राणस्तनोत्यभुं जलाश्रयः ।
> तेजस्थः स्वेदवैवण्यें प्रलयं वियदाश्रितः ॥७॥

> स्वस्थ एवं क्रमान्मन्दमध्यतीव्रत्व भेद भाक् ।
> रोमाञ्चकम्पवैस्वर्यान्यन्त्र ॥८॥

[Page 191]
Commentary: Sometimes, the Prana wanders everywhere in the body by taking support of one of the four elements—earth, water, fire, and ether—within the body. By taking support of the earth element (*Prithvi-tattva*), the Prana attains the state of stupefaction (*Stambha*); by taking shelter of the water element (*Jala-tattva*), shedding of tears occurs; and by abiding in the fire element (*Tejas-tattva*), sweating and discoloration of the body take place. By abiding in the ether element (*Akasha-tattva*), dissolution, emotional absorption, fainting, drowsiness, or sleep occurs. When the Prana becomes healthy/steady, then based on the divisions of mild, medium, and intense, these three states—horripilation, trembling, and vocal distortion—manifest in successive order.

Through the Shaktipat of the Guru, the dawning of the bliss of spiritual grace occurs in the mind, breath, and body. Whether the practicing disciple

is a Vedantin, a Yogi, or a devotee of the Lord who worships a manifest form, or even if he knows nothing at all, nevertheless, the symptoms of the awakening of the spiritual power and the life-force art (*Prana-kala*) manifest in everyone. In this manner, the practice of Mahayoga propounded by Lord Maheshwara must be performed, knowingly or unknowingly, by all—the wise, the meditating, the Yogi, the ascetic, the devotee, etc. Therefore, understand with certainty that Yoga, Bhakti, and Jnana (Knowledge) are not separate.

The Conception of the Seed of Knowledge (ज्ञान के बीज का गर्भ)

The grace of Lord Shambhu is the same for everyone. Through Shaktipat, the disciple understands the implied meaning. The sprout of the seed of knowledge is generated in his intellect. It has been observed through many tests that if the disciple is truly a fit recipient according to the scriptural statements, then the fruit of initiation is obtained instantly exactly as stated; otherwise, even upon having the stated experiences, the disciple has to practice spiritual discipline (*Sadhana*). So that the body, mind, and breath of the disciples become suitable for self-knowledge, their power automatically makes them practice according to Vedanta, Yoga, or Bhakti-marga, based on their past impressions. Therefore, not all disciples are liberated instantly merely by Shaktipat. However, a special transformation of a certain kind definitely takes place in their mind, breath, and body.

[Page 192]
Just as a child is not delivered merely by the establishment of conception, yet the woman comes to know the symptoms of pregnancy, in the same way, through the Shaktipat of the Guru, every disciple experiences that the conception of the seed of knowledge has taken place. In due time, knowledge will certainly arise. Just as a pregnant woman keeps experiencing the symptoms of the growth of the fetus, similarly, every disciple keeps experiencing the growth of knowledge through the movement of the Kundalini power. Just as a mother keeps observing the necessary rules for the protection of the child inside her womb, in the same way, a disciple must also observe the rules stated in the scriptures for the protection of knowledge.

Just as a pregnant woman, by failing to protect the child in her womb or wanting to destroy it out of foolishness, can cause the pregnancy to abort, in the same way, the conception in the form of Shaktipat performed by the Guru can also be destroyed by the wicked deeds and conduct of the disciple or by not observing the necessary righteous duties stated in the scriptures. As long as knowledge does not arise, the impressions in the form of virtue and vice are not destroyed; therefore, until knowledge arises, it is necessary to follow the prescriptive statements of the scriptures. Although the seed of true knowledge (*Sadvidya*) is never permanently destroyed and the opportunity for the sprouting of the seed of realization may arise in another birth, nevertheless, until knowledge matures, one should not act willfully according to one's whims.

By the grace of Lord Maheshwara through the Guru, or due to your own powerful merits, your spiritual essence awakens. That very essence is called by Yogis as the *Kundalini* power, by those on the path of devotion as the *Ahladini* power, by Vedantins as the *Chitta-shakti* or spiritual essence, and by those of Tantra-Mantra as *Mahamaya Adya-shakti*, *Kula-kundalini*, etc., through various names. Everyone desires Her grace because only with Her assistance will you be able to merge with the Supreme Soul. "Therefore, these three paths—Knowledge, Yoga, and Devotion—have been spoken of by Me alone for attaining Me, and in all three, through initiation, you will merge into Me alone."

[Page 193]

The Fruit of Initiation is Liberation (दीक्षा का फल मोक्ष है)

Kularnava Tantra, Fourteenth Ullasa:

> यया दीक्षितमात्रेण जायन्ते प्रत्ययाः प्रिये ।
> सा दीक्षा मोक्षदा ज्ञेया शेषास्तु जनसेविकाः ॥१॥

> उपासनाशतेनापि या चिन्ता नैव नश्यति ।
> तां दीक्षामाश्रयेद्यत्नात् श्रीगुरोर्मन्त्रसिद्धये ॥२॥

> रसेन्द्रेण यथा विद्धमयः सुवर्णतां ब्रजेत् ।
> दीक्षान्वितस्तथा ह्यात्मा शिवत्वं लभते प्रिये ॥३॥

Commentary: Therefore, know that initiation alone to be the bestower of liberation in which, upon being initiated, instantaneous experience, self-realization, and faith occur. An initiation in which the said experience does not occur is merely for name's sake; no fruit comes from it. The anxiety which is not destroyed even by performing hundreds of types of worship is completely eradicated upon being initiated by the Guru with effort for the perfection of the Mantra. Just as iron, when pierced by mercury through chemical process, turns into gold, in the same way, the soul endowed with the refinement (*Samskara*) of initiation attains the state of Shiva, O dear one.

[Page 194]

> दीक्षाग्निदग्ध कर्माऽसौ मायाविच्छिन्नबन्धनः ।
> गतां परां ज्ञाननिष्ठां निर्बीजस्तु शिवो भवेत् ॥१॥

> गतं शूद्रस्य शूद्रत्वं विप्रस्यापि च विप्रता ।
> दीक्षासंस्कार- सम्पन्ने जातिभेदो न विद्यते ॥

> येन पूजितमात्रेण चाब्रह्मभुवनान्तिकम् ।
> पूजित तेन सर्वं स्याद्दीक्षितेन न संशयः ॥

Commentary: Your groups of karmas will be burnt by the fire in the form of initiation; because the seed of karma is burnt, the bondage of Maya is severed. Then, attaining the highest pinnacle of knowledge (*Nirbija Samadhi*), you will become the very form of Shiva. In this state, your pride of caste (the Brahmin-hood of a Brahmin, the Shudra-hood of a Shudra) vanishes, because upon being endowed with the refinement of initiation, caste distinction does not remain. By worshipping which Shiva, the worship from here up to the realm of Brahma (*Brahma-loka*) is accomplished, by worshipping that very Shiva, the initiated one has worshipped everyone, there is no doubt about this. Worship is performed

only for the awakening of power (*Shakti*), and power is awakened through initiation.

[Page 195]

> दीक्षितस्य न कार्यं स्यात्तपोभिर्नियमव्रतैः ।
> न तीर्थक्षेत्रगमनैर्न च शारीरयन्त्रणैः ॥७॥

> अदीक्षिता ये कुर्वन्ति जपपूजा दिकाः क्रियाः ।
> न फलन्ति प्रिये तेषांशिलायामुप्तबीजवत् ॥८॥

Commentary: Upon being refined through methodic initiation, the initiated one has no need to perform daily or occasional ritualistic duties (*Nitya-Naimittika Karma*). The initiated one also does not need to undergo physical hardships like chanting (*Japa*), penance (*Tapa*), rules, vows, or pilgrimages, because the fruits of all the said chanting, penance, etc., are obtained through initiation alone. Those people who are uninitiated, whatever activities like chanting, worship, etc., they perform, because of being uninitiated, those activities do not bear any fruit for them, just like a seed sown upon a stone.

Ninth Light (नवम प्रकाश)

Location and Form of Kundalini Power (कुण्डलिनी शक्ति की स्थिति और स्वरूप)

Hathayoga Pradipika, Third Upadesha:

> सशैलवनधात्रीणां यथाधारोऽहिनायकः ।
> सर्वेषां योगतंत्राणां तथाधारो हि कुण्डली ॥१॥

Commentary: According to the principles of Yoga Shastra, these five subjects—Kundalini, mind, breath, sound (*Nada*), and point (*Bindu*)

—comprehend all the principles of the universe. Therefore, knowing them is highly necessary in the practice of Yoga. Whatever may be said regarding Kundalini is insufficient. Just as the support of the earth, including its forests, mountains, rivers, lakes, and oceans, is the king of serpents, Sheshanaga (the power of Brahman), in the same way, the support of all Yogas and Tantras is the Kundalini power.

[Page 196]
Rudrayamala Tantra and Shiva Samhita, Fifth Patal:

> ध्यायेत् कुण्डलिनी सूक्ष्मां मूलाधार निवासिनीम् ।
> तामिष्टदेवतारूपां सार्द्ध त्रिवलयान्विताम् ॥

> कोटिसौदामिनीभासां स्वयम्भूलिङ्ग वेष्टिणीम् ।
> तामुत्थाप्य महादेवीं प्राणमन्त्रेण साधकः ॥२॥

> सुप्ता नागोपमा ह्योषा स्फुरन्ती प्रभया स्वया ।
> अहिवत सन्धिसंस्थाना वाग्देवी बीजसंज्ञका ॥८३॥

Commentary: Therefore, you must meditate only upon that subtle power (the chosen deity, Goddess Kundalini) residing in the *Muladhara*, who is coiled in three and a half turns and encircles the *Svayambhu Linga*.

[Page 197]
The form of that Goddess is like millions of flashes of lightning. When the practitioner raises that Great Goddess through the life-breath mantra (*Prana-mantra*)—meaning, through Pranayama—and brings Her to the *Brahma-randhra*, then your liberation will take place. That power, resembling a sleeping female serpent, vibrates and shines by Her own splendor in the form of a great light. At the junction of the *Muladhara* attached to the *Sushumna*, just as a snake coils up and becomes subtle, remaining inactive, inanimate, and as if dead in absorption, similarly, this Goddess of Speech (*Vagdevi*), who is the form of all mantra seeds, becomes coiled and appears with a golden brilliance.

> ज्ञेयाशक्तिरियं विष्णोनिर्भया स्वर्णभास्वरा ।
> सत्त्वं रजस्तमश्चेति गुणत्रयप्रसूतिका ॥८४॥

> मूलाधारस्थ वन्ह्यात्मतेजो मध्येव्यवस्थिता ।
> जीवशक्तिः कुण्डलाख्य प्राणाकाराथ तेजसी ॥

> महाकुण्डलिनी प्रोक्ता परब्रह्मस्वरूपिणी ॥१॥
> शब्दब्रह्ममयी देवी एकानेकाक्षराकृतिः ॥

> शक्ति कुण्डलिनीनाम विसतन्तु निभा शुभा ॥२॥

Commentary: Know Her alone to be the power of Vishnu, which bestows the fearless state and shines like gold. This very Vaishnavi Mahashakti is the mother of the three attributes—*Sattva*, *Rajas*, and *Tamas*—who is situated in the midst of the fire-like mass of light inside the *Muladhara*, self-effulgent, called the living force (*Jiva-shakti*) Kundalini, and finds expression in living beings in the form of breath (*Prana*). You too will see Her within yourself in the form of breath through Pranayama. That supreme power Kundalini, who is the form of the Supreme Brahman (*Parabrahman*), has been called everything. The forms of that goddess who is the embodiment of the divine sound (*Shabda-Brahman*) possess countless shapes, each surpassing the other,

[Page 198]
which cannot be described. Possessing such an indescribable divine form, the power that is fit to be experienced by oneself is named Goddess Kundalini, who is inherent in the core of the *Muladhara* lotus and is the giver of all desires. The description of this great power Kundalini has been made in various ways in Yoga Shastra, which is highly astonishing.

Yogashikhopanishad, Chapter 6:

> कन्दोवें कुण्डलिनी-शक्तिर्मुक्तिरूपाहि योगिनाम् ।
> बन्धनाय च मूढानां यस्तांवेत्ति स योगवित् ॥५५॥

Commentary: That spiritual power is sleeping above the root-bulb (*Kanda*). You ignorant ones do not know Her, therefore She is the cause of your bondage. But Yogis know this power, hence She is called the giver of liberation. One who knows Her is the knower of Yoga.

Gheranda Samhita, Third Upadesha:

> मूलाधारे आत्म शक्तिः कुण्डलिनी परदेवता ।
> शयिता भुजगाकारा सार्द्धत्रय वलयान्विता ॥४९॥

> यावत्सा निद्रिता देहे तावज्जीवः पशुर्यथा ।
> ज्ञानं न जायते तावत कोटियोगविधेरपि ॥५०॥

> आधार शक्ति निद्रायां विश्वं भवति निद्रया ।
> तस्यां शक्तिप्रबोधेन त्रैलोक्यं प्रति बुध्यते ॥५१॥

Commentary: That supreme deity Kundalini, the spiritual power, is sleeping in the *Muladhara* in the form of a serpent, having taken three and a half coils. As long as She is asleep in the body, until then you, the individual soul (*Jiva*), are in ignorance like an animal. Until the Kundalini power awakens, no matter how much Yoga is practiced through millions of methods, nevertheless, knowledge does not arise, because due to the sleeping of the foundational power (*Adhara-shakti*), the entire universe is asleep, and upon Her awakening, the three worlds (*Trailokya*) awaken. Therefore, without the awakening of Kundalini, all your means of knowledge are fruitless.

[Page 199]

Yogashikhopanishad, Chapter 5:

> गुदामेद्वान्तरालस्थं मूलाधारं त्रिकोणकम् ।
> शिवस्य जीव रूपस्य स्थानं तद्धि प्रचक्षते ॥५॥

> यत्र कुण्डलिनी नाम पराशक्तिः प्रतिष्ठित। ।

> यस्मादुत्पद्यते वायुर्यस्माद्वह्निः प्रवर्तते ॥६॥

> यस्मादुत्पद्यते विन्दुर्यस्मान्नादः प्रवर्तते ।
> यस्मादुत्पद्यते हंसो यस्मादुत्पद्यते मनः ।
> तदेतत्कामरूपाख्यं पीठं कामफलप्रदम् ॥७॥

Commentary: Between the anus and the genitals lies the triangular *Muladhara Chakra*. That indeed is said to be the place of Shiva in the form of the individual soul, and right there is established the supreme power named Kundalini, from whom the life-force (*Prana*), air, fire, and point (*Bindu*) are born; from whom the tendency of sound (*Nada*) proceeds; and from whom the *Hamsa* (breath/soul) and the mind are born. Such a place, named the seat of Kamarupa (*Kamarupa Pitha*, the *Muladhara* lotus), is the giver of the fruits of all desires.

Yogashikhopanishad, Chapter 6:

> आधाराज्जायते विश्वं विश्वं तत्रेव लीयते ।
> तस्मात् सर्वप्रयत्नेन गुरुपादं समाश्रयेत् ॥२३॥

> आधारं यो विजानाति तमसः परमश्नुते ।
> आधारकमलप्रौढा सा शक्तिः परिपठ्यते ॥२४॥

> आधारविज्ञानमात्रेण सर्वपापैः प्रमुच्यते ॥२५॥

[Page 200]

> विद्युत्पुञ्जसमप्रभा ।
> आधारचक्रमहसा तदा मुक्तिर्न सन्देहो यदि तुष्टः स्वयं गुरुः ॥२६॥

> केचिद्वदन्ति चाधारं सुषुम्ना च सरस्वती ॥३१॥
> महामाया महालक्ष्मीर्महादेवी सरस्वती ॥

> आधारशक्तिरव्यक्ता यया विश्वं प्रवर्तते ॥३२॥

Commentary: From the foundational power alone the universe is born, and into it alone does it dissolve. To know this, one must take shelter of the Guru's grace in every possible way. He who knows this place of the foundational power, the *Muladhara*, in its true form, goes beyond the darkness of ignorance, realizes the effulgent conscious Self (*Chidatma*), and becomes supremely happy and fulfilled. By the mere knowledge of the foundational power, a human becomes free from all sins. Liberation is attained by beholding the radiant spiritual power situated in the *Muladhara* lotus, which is brilliant like a cluster of lightning. If the Guru himself becomes pleased, what doubt is there in attaining liberation? Some call this the foundational support (*Adhara*), some *Sushumna*, some *Kundalini*, or *Sarasvati*. This alone is *Mahamaya*, *Mahalaxmi*, *Mahadevi*, *Sarasvati*, and the unmanifest foundational power, due to which the activities of your mind, breath, and body are accomplished. From this alone the entire universe is proceeding.

Mahayoga in the Vedas (वेद में महायोग)

Rudrayamala Tantra, Patal 21:

> वेदाधीनं महायोगं योगाधीना च कुण्डली ।
> कुण्डल्यधीनं चित्तं तु चित्ताधीनं चराचरम् ॥१॥

[Page 201]

> मनसः सिद्धि मात्रेण शक्तिसिद्धिर्भवेद् ध्रुवम् ।
> यदि शक्तिवशीभूता त्रैलोक्यं स्यात्तदा वशे ॥२॥

Commentary: Through which everything is known; which is the illuminator of divine knowledge to fulfill all your desires—righteousness (*Dharma*), wealth (*Artha*), desire (*Kama*), and liberation (*Moksha*); which are the direct words of God, wherein you have no need for arguing or hearing and no one can doubt; which are self-evident proofs —such Vedas are the storehouses of all sciences. From the Vedas, the knowledge of Brahman (*Brahma-vidya*) is obtained; therefore,

Mahayoga is subordinate to the Vedas. Subordinate to Mahayoga is the Kundalini power, subordinate to Kundalini is the mind (*Chitta*), and subordinate to the mind is the moving and unmoving world. Therefore, by achieving mastery over this mind, the mastery over power is certainly ensured. If the power is brought under control, then the three worlds also come under control. Therefore, without the awakening of the Kundalini power, you cannot obtain the fruit of Knowledge, Yoga, and Devotion. You must develop your own spiritual power.

To awaken this spiritual power, where is the necessity of a Guru? For this reason, all scriptures repeatedly say that one must adopt a Guru. If you perform any action without adopting a Guru, it will take years to receive its fruit; but through the grace of a suitable Guru, immediate self-realization and faith will arise, whereby all your religious actions will begin to bear fruit. You too will remain delighted with faith and contentment, and your mind will also become free of doubt and delusion. Just as a person suffering from a severe illness, upon finding a suitable good doctor, remains delighted, free of doubt and fear, in the hope of attaining the joy of life; in the exact same way, you too, with the hope of spiritual joy, will be able to experience the bliss of liberation-in-life.

[Page 202]

Knowledge Without Initiation is Fruitless (दीक्षा रहित ज्ञान निष्फल है)

Kularnava Tantra, Fourteenth Ullasa:

> विना दीक्षा फलं नस्यात्त्वयमिनां शिवशासने ।
> सा च न स्याद्विनाचार्यमित्याचार्य पुरः सरम् ॥१॥

> देवि दीक्षाविहीनस्य न सिद्धिर्न च सद्गतिः ।
> तस्मात् सर्वप्रयत्नेन गुरुणा दीक्षितो भवेत् ॥२॥

Commentary: In the *Mahakala Yoga Shastra*, Lord Maheshwara states that in the auspicious path propounded by Him, by not being initiated, nothing bears fruit for the practitioner—neither his meditation,

Yoga, chanting, penance, devotion, action, nor religion. Therefore, if you desire your welfare, you must be initiated. Initiation cannot happen without an Acharya Guru; hence, for initiation alone, you will have to go to a Guru. A human devoid of initiation attains neither the perfection of any religious action nor a good state (liberation). Therefore, surrendering completely in every possible way, it is necessary to be initiated by the Guru.

Necessity of Initiation for Awakening Kundalini (कुण्डलिनी जागरण के लिये दीक्षा की आवश्यकता)

Kularnava Tantra, Fourteenth Ullasa:

> आत्मनः कारयेत् दीक्षामनादि कुल कुण्डलीम् ।
> दीक्षायाता कर्म साम्ये भिन्नाः स्युः प्रतिपादिका ॥

[Page 203]
Commentary: Because from beginningless time your *Kula-kundalini* power is asleep, the fruit of your religious actions does not manifest. Consequently, you cannot find true peace and happiness either. You may well consider yourself happy and a performer of good deeds merely with the superficial mind, but if you look closely upon reflection, you will find that due to the sleeping of the Kundalini, the fruit of all your chanting, penance, knowledge, meditation, devotion, Yoga, religion, and actions is covered by darkness. By instructing the mind, copying happiness, or assuming happiness through the mind alone, true happiness is not obtained. Your spiritual power, which gives true happiness, is asleep. To awaken Her, you have to take initiation. When you take the initiation of self-knowledge, the disordered state of the impressions of your religious actions will become systematically organized and attain equilibrium. Then, you will begin to experience the fruit of your good deeds—true happiness—by the power of which you will easily begin to find satisfaction from your inner self. Then you will obtain the fortune of being truly happy. In that state, this world will appear to you as the form of bliss.

Varahopanishad, Chapter 2:

> अज्ञस्य दुःखौवमयं ज्ञस्यानन्दमयं जगत् ।
> अन्धं भुवनमन्धस्य प्रकाशं तु सुचक्षुषाम् ॥२२॥

Commentary: You people consider the world to be a form of misery and express disgust. You say that this world is a prison, a great misery, and a form of fear. That very world from which you assume great fear will become a form of supreme happiness for you upon the awakening of the spiritual power. This world is meant only for experiencing happiness and misery. This world is a form of great misery to the ignorant, but to the wise, this world is the playground of God; through the divine eye of self-knowledge, it is a form of bliss. For the blind, there is darkness everywhere; for those with eyes, there is light everywhere. If the world itself did not exist, why would you even take birth? What was even your need for the knowledge of God? Therefore, this world alone brings about the awareness of the knowledge of God.

[Page 204]
Gautamiya Tantra:

> मूलपद्मे कुण्डलिनी यावत् सा निद्रिता प्रभो ।
> तावत् किञ्चन्न सिद्धयेत मन्त्रयंत्रार्चनादिकम् ॥१॥

> जार्गात यदि सा देवि बहुभिः पुण्यसञ्चयैः ।
> तदा प्रसादमायान्ति मन्त्र यंत्राचेनादयः ॥२॥

Commentary: As long as the Kundalini power is asleep in the *Muladhara* lotus, until then, not even a least bit of perfection will be achieved in any of your practices such as chanting, penance, knowledge, meditation, recitation, worship, mantra, or yantra. But by good fortune, through the grace of the Guru or due to your powerful accumulation of merits, if Goddess Kundalini awakens, then whatever chanting, penance, knowledge, meditation, Yoga, mantra, tantra, recitation, or worship you perform—even if done upside down or haphazardly—everything will begin to bear fruit. Then this world, which you consider a prison, will become the celestial grove of paradise (*Nandan-vana*) for you. Just as a sick person, upon receiving a divine medicine, is cured of all the misery of

the disease, in the same way, upon the awakening of your spiritual power, the disease of worldly existence will vanish. A healthy person does not suffer physical or mental pain. Upon the departure of your mental anxieties (*Adhi*) and physical diseases (*Vyadhi*), the dream of happiness and misery will erase. You will remain celebrating nothing but bliss.

[Page 205]

To Receive Initiation, There Must Be a Competent Guru (दीक्षा के लिये सामर्थ्यवान् गुरु होना चाहिये)

The one who demonstrates this bliss instantly is the Guru; through the Guru alone will you meet God. Although this supreme bliss is within your inner self alone, and you can attain it by your supreme self-effort as well, it will take you not just years, but several births in that process. In the condition you have reached now, such intense self-effort is not easy for you; therefore, you can hope to attain it in this very birth only through the grace of the Guru. That Guru must also be of worthy competence, and at the same time, your own fitness must also be high. If you wish to find Gurus like Vyasa and Vashistha, then you must also acquire fitness like their disciples Ramachandra and Jaimini. Otherwise, you will find a Guru exactly like what you are. Your fitness alone will make you attain the Guru.

Therefore, if you desire a Guru like Vyasa, Vashistha, Shakti, or Parashara, you will have to acquire fitness like Shukadeva, Jaimini, Gaudapada, Govindapada, and Shankaracharya. Then, without any effort, a Guru like Vyasa will find you wherever you are. If you remain incompetent, remiss, and lazy, you will find similar animal-like Gurus who bind you to the world. Therefore, first know the characteristics of a worthy disciple and become worthy. Later, understand the knowledge received from the Guru as well, and it is necessary for you to know the fruit of the initiation of self-knowledge—self-realization, faith, the capacity of the power bestowed by the Guru, and the understanding of the implied meaning, etc. Because without being of the same nature, a union cannot occur; therefore, initiation is given only to a disciple suitable for the Guru and suitable for

the disciple, through which the fruit is obtained instantly, sequentially, or with delay.

As has been said before, just as one has to perform penance for a good, capable Guru, similarly, the Guru also has to search for a suitable disciple. The fitness of the disciple alone proves the Guruship of the Guru and the discipleship of the disciple. Just as a patient undergoing treatment by a competent doctor surrenders himself to the doctor, placing his life and death subordinate to the doctor, in the same way, the welfare or ill-fare of a disciple afflicted with the disease of worldly existence is subordinate to the Guru, who is the physician of the worldly disease. It is the absolute duty of the doctor to make the patient free from disease through appropriate treatment. It is also the absolute duty of the Guru to bring about the welfare of the disciple through his own spiritual capacity. Therefore, Gurus should not make disciples a means for the livelihood of their life's journey, and disciples should also not consider the Guru as merely sufficient for giving advice, but rather, both should perform their duties adequately. In this manner, through the awareness of duty, let both Guru and disciple attain welfare in a spiritual sense; this indeed is the rule of the lineage. This spiritual relationship between Guru and disciple is of immense importance from the perspective of the scriptures. Therefore,

[Page 206]
both should form a relationship after careful thought and understanding, otherwise both will degrade. Without protecting the decorum of the scriptures, no one can achieve the perfection of their desired goal.

[Page 207]

Kularnava Tantra, Fourteenth Ullasa:

> गुरुशिष्याधिकारार्थं विरक्तोऽपिशिवाज्ञया ।
> किञ्चित्कालं विधायेत्थं स्वशिष्याय समर्पयेत् ॥१॥

> तस्यापि नाधिकारस्य योगः साक्षात् परे शिवे ।
> देहान्ते शाश्वती मुक्तिरिति शङ्करभाषितम् ॥२॥

> तस्मात् सर्वप्रयत्नेन साक्षात् परशिवोदितम् ।
> सम्प्रदाय परिच्छिन्नं सदा कुर्यात् गुरु' प्रिये ॥३॥

> शक्तिसिद्धिमसिद्धार्थं परीक्ष्य विधिवत् गुरु ।
> पश्चादुपदिशेन्मन्त्रमन्यथा निष्फलं भवेत् ॥४॥

Commentary: Whosoever great personalities have occupied the post of a Guru in the world have all been detached and ascetic. They have renounced worldly pleasures. Those who have attained the spiritual joy of the nature of supreme bliss do not long for the pleasures of the world. Although according to their destiny (*Prarabdha*), physical pleasures come automatically, nevertheless, they renounce them from the mind. They do not enjoy them willfully. For the benefit of others, according to place and time, they experience them without desire or due to the desires of others. Those who possess the maximum happiness and the greatest capacity accept an equal amount of renunciation in favor of it, and their greatness lies in that alone. Kubera is whose treasurer, Goddess Annapurna herself is whose household goddess of wealth, who is the master of the universe possessing great glories like *Anima*, etc.—such a supremely compassionate Lord Shiva demonstrates the greatness of renunciation by wandering for alms.

[Page 208]
By the command of Lord Shiva, even if the Guru is detached, he should stay for a little time for the sake of the disciple's qualification, and after testing the disciple, then bestow the gift of power. A disciple who has no right/qualification in Yoga cannot unite in Yoga directly with the Supreme Shiva. Lord Maheshwara says that a disciple who is qualified attains eternal liberation (*Shashvati Mukti*) at the end of the body. Therefore, as Maheshwara has said, the Guru should bestow grace with effort only after seeing the qualification of the disciple. The disciple should also test the Guru and adopt only one who possesses traditional capacity. So that the perfection of power is not wasted, the Guru should properly test the disciple and thereafter instruct the Mantra, otherwise it will be fruitless.

> गुरु शिष्यावुभौ मोहादपरीक्ष्य परस्परम् ।

> उपदेशं ददद् गृह्णन् प्राप्नुयातां पिशाचताम् ॥५॥

> अशास्त्रीयोपदेशञ्च यो गृह्णाति ददाति हि ।
> भुञ्जाते तावुभौ घोरे नरकानेर्कावंशतीः ॥६॥

> अन्यायेन तु यो दद्याद् गृह्णात्यन्यायतश्च यः ।
> ददतो गृह्णातो देवि कुल शापो भविष्यति ॥७॥

Commentary: If out of delusion, the Guru and disciple give and receive instruction without mutually testing each other, then both such a Guru giving instruction and the disciple receiving it attain the state of ghosts (*Pishachata*). In spiritual matters, the scriptures alone decide the method of what ought to be done and what ought not to be done. Those who, disregarding the scriptural method, give non-scriptural instructions—both the Guru giving the instruction of knowledge and the disciple receiving it go to a terrible hell.

[Page 209]
Those who adopt a disciple unjustly as a Guru, and those who adopt a Guru unjustly as a disciple—to both such a Guru giving instruction and the disciple receiving it, the curse of the spiritual power (*Brahma-shakti*) falls due to false conduct on the path of knowledge. The fruit of instruction given through deception and knowledge received through deceit becomes reversed. In the path of knowledge, truthfulness, simplicity, and purity alone bear fruit. The fruit of actions performed willfully by violating the prescriptive statements also becomes reversed.

> ज्ञानेन क्रियया वापि गुरुः शिष्यं परीक्षयेत् ।
> संवत्सरं तदर्द्ध वा तदर्द्ध वा प्रयत्नतः ॥८॥

> धनेच्छाभयलोभाद्यैरयोग्यं यदि दीक्षयेत् ।
> देवता शापमाप्नोति कृतञ्च निष्फलं भवेत् ॥९॥

Commentary: Therefore, the Guru should make an effort to test the disciple through knowledge or through action thoroughly for one year, half

a year (six months), or at least half of that (three months), and only then grant initiation. By initiating an unworthy disciple out of desire for wealth, or due to someone's fear, or out of greed, the curse of the deities falls upon the Guru, due to which everything performed becomes fruitless. According to the words of Lord Maheshwara, protecting the governance of Shiva (*Shiva-shasana*) is the duty of both the Guru and the disciple.

Bhagavad Gita, Chapter 16:

> यः शास्त्र विधिमुत्सृज्य वर्त्तते काम कारतः ।
> न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

[Page 210]

> तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
> ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

Commentary: Therefore, those people who, abandoning the scriptural injunctions, act under the impulse of desire, neither attain perfection, nor obtain happiness, nor can they attain the supreme goal—knowledge. The perfection of the desired goal is achieved only by performing duties in accordance with the scriptural methods, because regarding knowledge, the scriptures alone are the authority.

> असच्छिष्येष्वभक्तेषु यज्ज्ञानमुपदिश्यते ।
> तत्प्रयात्य पवित्रत्वं गो क्षीरं श्वघृतादिव ॥१०॥

> सच्छिष्यायातिभक्ताय यज्ज्ञानमुपदिश्यते ।
> तज्ज्ञानं बहु शास्त्रार्थं तद्विदध्यादखण्डितम् ॥११॥

Commentary: If the instruction of knowledge is given to an un-devoted one who is a disciple of wicked deeds and false conduct, and is devoid of the virtues of the religion of devotion, it attains impurity. Just as cow's milk and ghee, despite being pure, cause scabies if fed to a dog—its hair falls off and the dog becomes of no use—similarly, knowledge given

to an unworthy recipient creates disaster. The knowledge given to a good disciple of excellent attributes and a highly devoted practitioner accomplishes the purpose of many scriptures, which no one can refute. The knowledge which is concluded in the scriptures through logic, reasoning, and evidence is obtained by a good disciple and a highly devoted practitioner; that very knowledge becomes the illuminator of the meaning of the scriptures.

[Page 211]

Characteristics of a Wicked Disciple (असत् शिष्य के लक्षण)

Just as all of you are not proficient in every task, similarly, all of you cannot be qualified for this spiritual knowledge either; for this reason, the decision regarding worthy and unworthy recipients has been made in the scriptures. Your natural behaviors alone introduce your good fortune and misfortune. Pointing out the qualified and unqualified, the scriptures state that only those endowed with scriptural virtues are qualified for self-knowledge. The light of Brahman-knowledge does not shine in the intellect of those who are devoid of the virtues stated in the scriptures. Lord Maheshwara states the characteristics of such an unqualified, unfortunate disciple.

Kularnava Tantra, Thirteenth Ullasa:

> दुष्टवंशोद्भवं दुष्टः गुणहीनं निरूपितम् ।
> परशिष्यञ्च पाषण्डं षण्डं पण्डितमानिनम् ॥१॥

> होनाधिकविकाराङ्ग विकलावयवान्वितम् ।
> पंगुमन्धञ्च बधिरं मलिनं व्याधिपीड़ितम् ॥२॥

> उत्सृष्टं दुर्मुखं चापि स्वेच्छावेशधरं परम् ।
> दुविकाराङ्गचेष्टादि गतिभीषरण भीषणम् ॥३॥

Commentary: One who is born in a wicked family, is himself wicked, is devoid of good virtues, is impotent, possesses pride in his own learning,

is a disciple of someone else, or adopts many Gurus—the Guru should not make such a hypocritical man a disciple. He is not qualified for the initiation of self-knowledge. One in whom any limb is deficient or any limb is deformed,

[Page 212]
is lame, blind, deaf, or who always remains dirty or afflicted with disease —the Guru should not make him a disciple. One who is cast out from the home or society, who has been abandoned by the Guru, parents, or villagers, beholding whom causes sorrow, grief, and fear; one who is foul-mouthed, alters his dress at his own whim (sometimes becoming a monk and sometimes taking up a job), such a hypocrite, whose movements and gestures are terrifying due to deformed limbs, whose speech causes agitation and fear—such a man is not qualified for the initiation of knowledge.

> निद्रातन्द्राजडालस्य द्यूतादिव्यसनान्वितम् ।
> अन्तर्भक्तिकरं क्षुद्रं बाह्यभक्तिविजितम् ॥४॥

> व्यलीकवादिनं शुष्कं प्रेषितं प्रेरकं शठम् ।
> धनस्त्रीशुद्धिरहितं निषेधविधिवर्जितम् ॥५॥

> रहस्यभेदकं वापि देवि कार्यविनाशकम् ।
> मार्जारवकवृत्तिञ्च चिरन्ध्रान्वेषणतत्परम् ॥६॥

Commentary: One who is inactive due to sleep, drowsiness, laziness, and dullness; is a gambler, is addicted, is devoid of generosity, is a miser, possesses a petty heart, is engaged in petty matters, does not accept scriptural prohibitions and injunctions, fabricates lies, has come as an emissary sent by someone else, has kept another's woman without marriage, amasses wealth unjustly, and considers himself wise—the Guru should not make such a rogue a disciple; he is not qualified for the knowledge of reality. One who keeps looking only for the faults of others, appears innocent like a cat or a heron externally but performs highly destructive deeds, cannot protect a secret, or speaks of things that should

not be spoken—such a destroyer of tasks is not qualified for the initiation of knowledge.

[Page 213]

> मायाविनं कृतघ्नञ्च प्रछन्नान्तरदायकम् ।
> विश्वासघातिनं द्रोहकारिणंपापमिणाम् ॥७॥

> आततायिनमेकाक्षं कुत्सितः कूटसाक्षिणम् ।
> सर्वप्रतारकं देवि सर्वोत्कृष्टाभिमानिनम् ॥८॥

> असत्यं निष्ठुरासक्तं ग्राम्यादिबहुभाषिणम् ।
> कुविचारकुतर्कादिकारकं कलहप्रियम् ॥९॥

Commentary: One who, concealing his true feelings, accomplishes his purpose through deception; is a betrayer of trust; is ungrateful, performing harm in return for a favor; reveals a hidden secret—meaning, causes division and malice mutually; is engaged in sinful deeds—such a sinful man is not an authorized recipient of knowledge. One who is a desperate criminal (*Atatayi*), is ugly, one-eyed, and possesses a dirty heart; deceives everyone, destroys another completely even if it brings no benefit to himself; gives false testimony, and considers himself alone to be the best—such a proud man is not fit to be a disciple. One who is a liar, cruel, and full of attachment; keeps creating mess concerning the whole world; is a speaker of vulgar words, a bad logician, a chatterbox, possesses bad thoughts, and fights without any purpose—such a man is not qualified for the initiation of self-knowledge.

[Page 214]

> वृथाऽक्षेपकरं मूर्ख चार्वाकं वाग्विडम्बकम् ।
> परोक्षे दूषणकरं प्रत्यक्षे प्रियवादिनम् ॥१०॥

> वाग्ब्रह्मवादिनं विद्याचौरमात्मप्रशंसकम् ।
> गुणासहिष्णुमहितमात्मक्रोधनमम्बिके ॥११॥

> वाचालं दुर्जनसखं सर्वलोकविहितम् ।
> पिशुनं परसन्ताप्यं सम्विदप्रणयं प्रिये ॥१२॥

Commentary: One who is a foolish atheist, fabricates talks of knowledge, casts false blame upon others, tries to slander and criticize in one's absence, and becomes a sweet-talker to one's face—such a man cannot be a qualified recipient. One who merely speaks of Brahman from the mouth, steals knowledge by deceiving the Guru, praises himself, feels miserable due to an inability to tolerate the good virtues of others, and causes harm by getting angry—such a man cannot be qualified for the initiation of the knowledge of reality. One who is a chatterbox, keeps friendship with wicked people, is slandered by everyone, causes pain to others in vain—such a man who harbors enmity toward knowledge and those on the path of knowledge is not fit to be initiated.

> स्वक्लेशवादिनं स्वामिद्रोहिणं स्वात्मवञ्चकम् ।
> जिह्वोपस्थपरं देवि तस्करं पशुचेष्टितम् ॥१३॥

> अकारण द्वेषहासक्लेशक्रोधादिकारिणम् ।
> अतिसाहसकर्माणं मर्मान्तपरिहासकम् ॥१४॥

[Page 215]

> कामुकं चाि्निर्लज्जं मिथ्यादुश्चेष्टसूचकम् ।
> असूयामदमात्सर्यदंभाहंकारसंयुतम् ॥१५॥

Commentary: One who cries about his own misery to everyone, betrays his master, is devoted to the tongue and genitals—meaning, is engrossed in the pleasure of the tongue and sex; is a thief and deceives himself, acts like an animal without reflecting on what is beneficial or harmful—such a self-deceiving man is not qualified for the initiation of knowledge. One who harbors malice, laughs, creates trouble, and gets angry without any reason; dares to perform highly censurable deeds, mocks others to hurt their feelings without any purpose—such a person

who hurts the hearts of others is not fit to be a disciple. One who is lustful, extremely shameless, falsely attempts wicked behavior, and is endowed with envy, arrogance, jealousy, hypocrisy, and egoism—the Guru should never make such an unqualified person a disciple.

> ईर्षापारुष्यपैशुन्यकार्पण्य क्रोधमानसम् ।
> अधीरं दुःखिनं भीरुमशक्तं स्तब्धमातुरम् ॥१६॥

> अप्रबुद्धर्मात मन्दं मूढं चिन्ताकुल विटम् ।
> तृष्णालोभयुतं दीनंमतुष्टं सर्वयाचकम् ॥१७॥

Commentary: One whose mind is filled with envy, mercilessness, deceit, miserliness, and anger; who is impatient, miserable, fearful, weak, rigid, and anxious—such a man should not be given the initiation of self-knowledge. One who is highly ignorant, dull-witted, and foolish, remains surrounded by anxieties, is endowed with thirst and greed, is dissatisfied, and shows his wretchedness to beg from everyone—such a man is not qualified for the initiation of the knowledge of reality.

[Page 216]

> बह्वाशिनं कपटिनं भ्रामकं कुटिलं प्रिये ।
> भक्ति श्रद्धादयाशान्ति धर्माचारविज्जितम् ॥१८॥

> मातृपितृगुरुप्राज्ञसंद्वचोहास्यकारकम् ।
> इत्यादिदुर्गुणोपेतं गुरुः शिष्यं विवर्जयेत् ॥१९॥

Commentary: One who eats excessively, is deceitful, and is a crooked person who misleads others; who is devoid of devotion, faith, compassion, peace, and righteous conduct—such a man should not be given initiation. One who mocks the good words of the mother, father, Guru, and wise saints—the Guru should abandon such a disciple endowed with bad vices. Such a man is not qualified for knowledge.

Characteristics of Good Disciples (सत् शिष्यों के लक्षण)

Having stated the previously described characteristics of wicked and rejectable disciples, Lord Maheshwara now states the characteristics of a fortunate, meritorious disciple who is highly qualified for the practice of Yoga.

Kularnava Tantra, Thirteenth Ullasa:

> सच्छिष्यन्तु कुलेशानि, शुभलक्षणसंयुतम् ।
> समाधिसाधनोपेतं गुणशीलसमेन्वितम् ॥१॥

> स्वच्छदेहाम्बरं प्राज्ञं धार्मिकं शुद्धमानसस् ।
> दृढव्रतं सदाचारं श्रद्धाभक्तिसमन्वितम् ॥२॥

[Page 217]

> दक्षमल्पाशिनं गूढचित्तं निर्व्याजसेवकम् ।
> विसृष्यकारिणं वीरं मनोदारिद्र्यवज्जितम् ॥३॥

Commentary: A man who is dedicated to the limbs of the practice of Samadhi—such as *Yama*, *Niyama*, *Asana*, *Pranayama*, etc.—and is endowed with auspicious symptoms like good virtues and character, that disciple alone is a highly suitable, excellent recipient for the initiation of the knowledge of reality. A man who possesses a pure mind, is endowed with faith and devotion, is a knower of scriptures, possesses a beautiful body, and wears clean clothes, that disciple alone is fit to be a disciple and is qualified for the initiation of self-knowledge. One who performs actions after careful reflection, is of a generous mind, is profound, is a moderate eater consuming little food, is proficient in all tasks, is free of pride, is brave, and performs desireless service—such an excellent man alone is qualified for the initiation of Yoga.

> सर्वकार्यातिकुशलं स्वच्छ सर्वोपकारिणम् ।
> कृतज्ञं पापभीतञ्च साधुसज्जनसम्मतम् ॥४॥

> आस्तिकं दानशीलञ्च सर्वभूतहिते रतम् ।
> विश्वासविनयोपेतं धनद्रेहाद्यवञ्चकम् ॥५॥

> असाध्यसाधकं शूरमुत्साहबलसंयुतम् ।
> अनुकूलक्रियायुक्तमप्रमत्तं विचक्षणम् ॥६॥

Commentary: A man who accomplishes all tasks with skill, always does good to everyone, fears sinful deeds, is purified by meritorious deeds, is grateful, and acts in alignment with saints and good people—such an excellent disciple is qualified for the initiation of knowledge. One who is a believer (*Astika*), is charitable, is a donor, is engaged in bringing about the welfare of all beings, never deceives anyone from his own side or deprives them of wealth, etc., is trustful, and is endowed with humility—such a man alone is qualified for the initiation of knowledge. A wise man who accomplishes the unachievable through the strength of enthusiasm, and remains engaged in favorable actions and penance without any remissness—such a brave hero alone is a worthy recipient for the initiation of Brahman-knowledge.

[Page 218]

> हितं सत्यं मितं स्मरेत् भाषणं मुक्तदूषणम् ।
> सकृदुक्तगृहीतार्थं चतुरं बुद्धिविस्तरम् ॥७॥

> स्वस्तुतौ परनिन्दायां विमुखं सुमुखं प्रिये ।
> जितेन्द्रियं सुसन्तुष्ट धीमन्त ब्रह्मचारिणम् ॥८॥

> त्यक्ताधिव्याधिचापल्यदुःखभ्रान्तिमसंशयम् ।
> गुरुध्यानस्तुतिकथादेवार्चावन्दनोत्सुकम् ॥९॥

Commentary: A man who speaks words that are beneficial to all, truthful, faultless, measured, and delightful; who is highly intelligent and clever, grasps the meaning upon being told only once—such an intelligent disciple alone is qualified for the initiation of Brahman-knowledge. One who does not like to hear his own praise or the slander of others, is highly

cheerful, is always ready to do what is pleasing to others, has conquered his senses (*Jitendriya*), is well-contented, wise, and a celibate (*Brahmachari*)—such a disciple is qualified for Yoga initiation. A man who is free from mental anxieties (*Adhi*)—diseases of the inner instrument like distress and bad worries—and from physical diseases (*Vyadhi*), and is free from fickleness, restlessness, sorrow, delusion, and doubt; who remains eager for the meditation, praise, and stories of the Guru, and the worship and salutation of the deities...

—

Ninth Light (नवम प्रकाश) — Continued

[Page 218]

...who is engaged in [worship and salutation]. He does not deceive anyone from his own side or deprive them of wealth, etc.; he is trustful and endowed with humility. Such a man alone is qualified for the initiation of knowledge. A wise man who accomplishes the unachievable through the strength of enthusiasm, and remains engaged in favorable actions and penance without any remissness—such a brave hero alone is a worthy recipient for the initiation of Brahman-knowledge.

हितं सत्यं मितं स्मरेत् भाषणं मुक्तदूषणम् । सकृदुक्तगृहीतार्थं चतुरं बुद्धिविस्तरम् ॥७५॥

स्वस्तुतौ परनिन्दायां विमुखं सुमुखं प्रिये। जितेन्द्रियं सुसन्तुष्ट धीमन्त ब्रह्मचारिणम् ॥८॥

त्यक्ताधिव्याधिचापल्यदुःखभ्रान्तिमसंशयम् । गुरुध्यानस्तुतिकथादेवार्चावन्दनोत्सुकम् ॥९॥

Commentary: A man who speaks words that are beneficial to all, truthful, faultless, measured, and delightful; who is highly intelligent and clever, and grasps the meaning upon being told only once—such an intelligent disciple alone is qualified for the initiation of Brahman-knowledge. One who does not like to hear his own praise or the slander of others, is highly cheerful, and is always ready to do what is pleasing to others. He has conquered his senses (*Jitendriya*), is well-contented, wise, and a celibate (*Brahmachari*)—such a person is qualified for Yoga initiation.

[Page 219]

A man who is free from mental anxiety (*Adhi*)—meaning the diseases of the inner instrument (*Antahkarana*) such as mental distress and bad worries—and from physical disease (*Vyadhi*)—meaning bodily illness; and is free from restlessness, instability, sorrow, delusion, and doubt; who is eager for the meditation, praise, and stories of the Guru, as well as the adoration and salutation of the deities—such a man alone is qualified for the initiation of the knowledge of reality (*Tattvajnana*).

गुरुदैवतसं भक्त कामिनीपूजक युक्त परम् । नित्यं गुरुसमीपस्थ गुरुसतोषकारकम् ॥१०॥

मनोवाक्तनुभिर्भानन्य परिचर्यासमुद्यतम् । गुर्वाज्ञापालकं देवि गुरुकीतिप्रकाशकम् ॥११॥

गुरुवाक्यप्रमाणज्ञं गुरुशुश्रूषणेरतम् । चित्तानुर्वातनं प्रेष्यकारिण कुलनायिके ॥१२॥

Commentary: One who resides daily near the Guru and at all times acts only to please the Guru; who is endowed with intense devotion toward the Guru and the deity, and is dedicated to the worship of the great illusion (*Mahamaya*) Goddess Bhagavati Kundalini power—that very man is the best recipient for Yoga initiation.

One who stands ready daily to serve with mind, life-force, and body, and obeys the Guru's command—such a disciple, who radiates the glory of the Guru, is the best recipient for Yoga initiation. A disciple who accepts the words of the Guru as absolute proof, remains completely dedicated to serving and attending the Guru, and acts upon observing the disposition of the Guru's mind—such an excellent man alone is a suitable recipient for the initiation of the knowledge of reality.

... जाति मान धने गर्ववज्जितं गुरुसन्निधौ । ... निरपेक्षं गुरोर्द्रव्ये तत्प्रसादाभिकांक्षिणम् ॥१३॥

जपध्यानादिनिरतं मोक्षमार्गाभिकांक्षिणम् । इत्यादिलक्षणोपेतं गुरुः शिष्यं परिग्रहेत् ॥१४॥

[Page 220]

Commentary: A disciple who does not harbor pride concerning his caste, honor, or wealth in the presence of the Guru; does not covet the wealth of the Guru, and remains desirous only of the Guru's grace—such an excellent man alone is fit to be a disciple and is qualified for the initiation

of the knowledge of reality. A man who constantly remains engaged in chanting, penance, meditation, etc., and desires only the path of liberation —the Guru should accept only a disciple who is endowed with all such auspicious characteristics. He alone is the appropriate recipient for the initiation of self-knowledge.

शरीरमर्थ प्राणांश्च सद्गुरुभ्यो निवेद्य यः । गुरुभ्यः शिक्षते योगं शिष्य इत्यभिधीयते ॥१५॥

Commentary: A person who surrenders his body, mind, wealth, and life-force near the Guru and learns Yoga from the Guru is called a disciple.

Characteristics of an Unworthy Guru (असद् गुरु के लक्षण)

Kamakhya Tantra, Third Patal:

क्षयरोगी च दुश्चर्मा कुनखी श्यावदन्तकः । कर्णान्धः कुसुमाक्षश्च खल्वाटः खञ्जरीटकः ॥१॥

अङ्गहीनोऽतिरिक्ताङ्गः पिङ्गाक्षः पूतिनासिकः । वृद्धाण्डो वामनः कुन्जः श्वित्रीचैव नपुन्सकः ॥
इत्यादिर्देहजैर्दोषैः संयुक्तो निन्दितो गुरुः ॥२॥

Commentary: Lord Maheshwara states the characteristics of an unqualified, rejectable, and censured Guru for the initiation of knowledge. A man who suffers from consumption/tuberculosis (*Kshaya*); who suffers from skin conditions like boils, pimples, ringworm, or scabies; whose nails have become deformed due to blood disorders, etc.; who has blue or black teeth; who cannot hear with his ears; whose eyes are red like a flower (*Kusuma*); whose vision has become impaired, or who is blind; whose head is bald or whose hair has fallen out; who is missing a limb or possesses an extra limb; whose eyes are yellowish-brown like a cat's; whose nose emits a foul smell; whose testicles are enlarged; who is a dwarf of exceptionally short stature, or is a hunchback; who suffers from white leprosy; or who is a eunuch devoid of virility—a Guru associated with any such physical defect and inauspicious symptoms is called censured. Therefore, a man possessing any of the aforementioned physical defects is not fit to be made a Guru for the initiation of self-knowledge.

[Page 221]

संस्कार रहितो मूर्षो वेद शास्त्रविर्वाजतः । श्रौतस्मात्र्तक्रियाशून्यः शुष्कभाषः सुकुत्सितः ॥

पुरयाजनजीवी च नरो वैद्यश्च कामुकः ॥३॥ क्रूरो दम्भी मत्सरी च व्यसनी कृपणः खलः ॥

कुसङ्गी नास्तिको भीतो महापातकचिन्हितः ॥४॥

[Page 222]

Commentary: One who is devoid of the sacraments of the twice-born (*Dvija*), lacks the tuft (*Shikha*) and sacred thread (*Sutra*), and is foolish; who is excluded from the knowledge of the Vedas and scriptures; who is entirely devoid of *Shrauta* and *Smarta* ritual practices (those stated in the Vedas and Smritis)—meaning he either does not perform or does not know Vedic duties; who speaks censurable, dry, and uncivilized language; who earns his livelihood through the priestly profession (*Yajamanavritti*) in a village or town, or who follows the medical profession (just as nowadays many disguised ascetics attract people by giving medicines and subsequently become Gurus for knowledge as well); one who is lustful and remains under the control of women; who is a glutton, is of a cruel nature, hypocritical, envious, and a liar; who is a thief, a rogue, a cheat, and is addicted to intoxicics like ganja, bhang, sulfah, or liquor; who is a miser, malicious toward others, wicked, and of an animalistic nature; who keeps bad company, is an atheist, a coward, and is marked by heinous sins—meaning that due to the sinful deeds of his past life or this life, he is afflicted with chronic diseases like piles, abdominal tumor (*Gulma*), fistula, sprue/chronic diarrhea, venereal diseases (*Prameha*), asthma, consumption, or leprosy.

देवाग्निगुरुविद्यादिपूजाविधिपराङ् मुखः । सन्ध्यातर्पणपूजादिमन्त्रज्ञानविर्वाजतः ॥

आलस्योपहतो, भोगी धर्महीन उपश्रुतः ॥१॥ इत्याद्यैर्बहुभिठोषै रागयुक्तैश्च यत्नतः ॥

वर्जनीयो गुरुः प्राज्ञैर्दीक्षा सुस्थापनादिषु ॥१०॥

Commentary: One who turns his face away from the proper methods of worshipping the deities, the sacred fire, and the Guru; who is devoid of the knowledge of mantras for twilight prayers (*Sandhya*), libations (*Tarpana*), and worship; who has abandoned the daily obligatory duties like twilight prayers; who does not wish to perform any action, is a great procrastinator, and lives taking shelter in laziness; who is a hedonist, is devoid of righteousness, and lives depending on others—wise people should with

effort avoid a Guru who has multiple such defects coupled with attachment when it comes to initiations and sacred installations.

[Page 223]

व्याधिनो वंशहीनाच्च भार्याहोनात्तथैव च । मंत्रक्षिप्तात्तथा मंत्र न गृहीयात्कदाचन ॥७॥

कर्मणा हितेनैव हन्ति शिष्यधनादिकम् । शिष्या हितैषिणं लोकं वर्जयेत्तं नराधमम् ॥८॥

Commentary: One should never accept a mantra or initiation from a Guru who is afflicted with disease, is lineage-less despite being a householder, is solitary without a wife, or whose mind has become unstable through erratic mantra-chanting. A Guru who, by displaying temptations, misappropriates the wealth of disciples through despicable deeds and is incapable of bringing about the welfare of his disciples—one must forever abandon such a harmful, vile man.

प्रमादाच्च यदा ताभ्यां दीक्षाविधिमुपाचरेत् । प्रायश्चित्त ततः कृत्वा पुनर्दीक्षां समाचरेत् ॥९॥

पूर्वोक्त दोषयुक्तश्चेद्दिव्यो वा वीर एव वा । तयोरपि न कर्त्तव्याशिष्येण गुरुभावना ॥१०॥

अज्ञानिनं वर्जयित्वा शरणं ज्ञानिनां वृजेत् ।

Commentary: Even if a person is a follower of the divine path (*Divyachari*) who can bring about the perfection of Yoga despite being defective as described earlier, or a follower of the heroic path (*Virachari*) who can grant the perfection of action and mantras, nevertheless, a disciple must not harbor the feeling of a Guru (*Guru-bhava*) toward him. One must not lose one's senses upon witnessing the perfections of Yoga, mantras, and medicines achieved by those who carry physical, mental, and behavioral defects. Such people cannot grant liberation in this very life. If under the influence of temptation, out of negligence or error, initiation for knowledge has been taken from such a person, one must undergo penance and seek refuge in a wise person for re-initiation.

[Page 224]

Vashistha-krita Tattvasarayana Ramagita:

धर्मोद्देशेन लोकेऽस्मिन् गुरुन् गृहणन्ति केचन । अर्थोद्देशेन केचिच्च कामोद्देशेन केचन ॥१॥

तेषां तत्तत्फला सिद्धौ गुरुशुश्रूषणादिकम् । यथा वृथा तथा मोक्षोद्देशेनाराधनं गुरोः ॥२॥

तस्माद्विधर्मानाचार्यान्पूर्वकांस्त्वं परित्यज । गौणाचार्यानपि श्वश्रुस्तत्याज जनको ममः ॥३॥

Commentary: Ordinarily, many people adopt a Guru, but it is not the case that everyone takes initiation only for liberation. The nature and inclination of every human are different; therefore, whosoever is qualified in a certain way meets a Guru of a matching disposition. Not everyone desires liberation. On this subject, Lord Ramachandra says to Hanuman: "In this world, some adopt a Guru for the purpose of righteousness (*Dharma*), some serve the Guru for the attainment of wealth (*Artha*) and the fulfillment of desires. Rarely do some take initiation from a Guru for liberation. However, because the desires of all are not uniformly fulfilled, their service to the Guru goes in vain. The desired success cannot be achieved through those whose religious tenets are contrary to one's own disposition. For those who seek wealth and worldly desires, serving a Guru who bestows liberation is useless. For those who desire to attain liberation,

[Page 225]

serving a Guru who grants wealth and desires is also in vain. Those who desire worldly enjoyments and grandeur will not benefit from wise saints; therefore, they will leave the wise Guru, and the wise Guru will leave them. Those who are seekers of truth and desirous of liberation (*Mumukshu*) will also leave an ignorant Guru who grants only wealth and desires, and that Guru will also leave them. In this alone lies the welfare of both. If they attempt to associate with those of opposing religious dispositions, they will fail to unite, and many untoward things will happen. For this reason, King Janaka and his queen abandoned such Gurus whose paths were contrary to their disposition (who were providers of righteousness, wealth, and desires but incapable of granting liberation) and sought refuge in a wise Guru who matched their disposition.

Therefore, whosoever has a specific need must adopt a matching Guru. One must not make a Guru of someone whose path is contrary to one's own disposition. The scriptures direct that those who are desirous of liberation may change as many Gurus as necessary until they achieve the divine attributes that are obtained through initiation by Gurus. However, one must remain under the shelter of that Guru through whose initiation

the scriptural divine power is fully manifested. To abandon such a Guru is a heinous sin for the disciple. Adopting an ignorant Guru is itself a sin, and abandoning him is a true blessing.

Kamaksha Tantra, Third Patal:

सर्वेषां भुवने सत्यं ज्ञानाय गुरुसेवनम् । ज्ञानान्मोक्षमवाप्नोति तस्माज्ज्ञानं परात्परम् ॥१॥

[Page 226]

अतो यो ज्ञानदाने हि न क्षमस्तं त्यजेद्गुरुम् । अन्नाकांक्षी निरन्नं च यथा संत्यजति प्रिये ॥

मधुलुब्धो यथा भृङ्गः पुष्पात्पुष्पान्तरं ब्रजेत् । ज्ञानलुब्धस्तथाशिष्यो गुरोर्गुर्वन्तरं ब्रजेत्॥

Commentary: Lord Maheshwara says that in this world, everyone serves the Guru only for the sake of knowledge. From knowledge alone are supreme peace and liberation obtained; therefore, knowledge is the most supreme object. Hence, a Guru who is incapable of imparting knowledge must be abandoned. Just as a hungry person seeking food abandons a person who has no food to give, similarly, a disciple abandons a Guru from whom knowledge cannot be obtained. Just as a honeybee, even after landing on a flower devoid of nectar, abandons it to sit on a flower filled with nectar, similarly, a disciple greedy for knowledge should abandon an ignorant Guru and take refuge in a wise Guru for the sake of knowledge.

Kularnava Tantra and Vayaviya Samhita, Chapter 15:

अनभिज्ञगुरु प्राप्तः सदा संशयकारकम् । पुर्वन्तरं तु गत्वा स नैतद्दोषेण लिप्यते ॥

यत्रानन्दः प्रबोधो वा वत्सरादपि शिष्येण । नाल्पमप्युपलभ्यते सोन्यं गुरुमुपाश्रयेत्॥

गुरुमन्यं प्रपन्नोऽपि नावमन्येत पूर्वकम् । गुरो र्भातृन्तथा पुत्रान्बोध कान्प्रे रकानपि ॥

Commentary: If one has adopted an unlearned, ignorant, and doubt-creating Guru, the disciple does not incur any sin born of abandonment by leaving him to go to another Guru. Therefore, if through a Guru's initiation, a disciple cannot directly experience even a little bit of the previously described symptoms of Shaktipat within one year, he should leave that Guru and accept initiation from another Guru. However, even after seeking refuge in another Guru, he must not disrespect the previous

Guru, the Guru's brother, or the Guru's son, who served as informers or motivers, but must continue to show them appropriate respect.

[Page 227]

Characteristics of a True Guru (सदगुरु के लक्षण)

Kularnava Tantra, Thirteenth Ullasa:

श्रीगुरः परमेशानि शुद्ध वेशो मनोहरः । सर्वलक्षणसम्पन्नः सर्वावयवशोभितः ॥१॥

सर्वागमार्थतत्त्वज्ञः सर्वतन्त्रविधानवित् । लोकसम्मोहनाकारो देववत् प्रियदर्शनः ॥२॥

सुमुखः सुलभः स्वच्छो भ्रमसंशयनाशकः । इङ्गिताकारवित् प्राज्ञः ऊहापोहविचक्षणः ॥३॥

Commentary: Now Lord Maheshwara states to Bhagavati the characteristics of a competent Guru suitable for Yoga initiation. One whose attire is adorned with clean clothes and is charming; who is handsome in all bodily parts and endowed with all auspicious features; who knows the reality of the meaning of all scriptures, and knows the structural rules and methods of rituals stated in the scriptures; by whom people are captivated, who pleases everyone coming near him, and is of divine, pleasant sight like a deity; who possesses a cheerful countenance, is easily accessible, pure, and is a destroyer of delusion and doubt; who understands the essence merely through gestures, is wise, and is expert in scriptural synthesis and analysis;

[Page 228]

whose speech makes even the most difficult subject easily comprehensible and dispels errors and doubts—such an excellent man is a suitable Guru for the initiation of knowledge.

अन्तर्लक्ष्यो बहिर्दृष्टिः सर्वज्ञो देशकालवित् । आज्ञासिद्धिस्त्रिकालज्ञो निग्राहानुग्रहक्षमः ॥

वेधको बोधकः शान्तः सर्वजीवदयाकरः । स्वाधीनेन्द्रियसञ्चारः षड्वर्गविजयप्रदः ॥

अंग्रगण्योऽतिगम्भीरः पात्रापात्रविशेषवित् । शिवविष्णुसमः साधुमनुभूषणभूषितः ॥१६॥

Commentary: One whose gaze is directed outward but whose target lies within; who is omniscient, knows place and time, is a knower of the three periods of time (*Trikaladarshi*), and in whose command lie all perfections (*Siddhis*). Whatever command he gives to anyone is fulfilled. A man who is capable of both penalizing and bestowing grace, and can give or take away his capacity whenever he wishes; whose position is firmly established in the *Ajna Chakra*; who transmits power into others through his spiritual capacity and imparts the understanding of knowledge; who is peaceful, shows compassion to all living beings, has conquered the six inner enemies, and is a master of his senses; who holds an eminent place in all tasks, is extremely profound, and knows the distinction between a worthy and an unworthy recipient; whose intellect views Shiva and Vishnu equally, and who is adorned with the virtues that serve as ornaments for a saint—such an excellent man alone is a worthy Guru for Yoga.

[Page 229]

निर्ममो नित्यसन्तुष्टः स्वतंत्रोऽनन्तशक्तिमान् । सद्भक्तवत्सलोधीरः कृपालुः स्मितपूर्णवाक् ॥ ७॥

नित्येनैमित्तिकेकाम्ये रतः कर्मण्यनिन्दिते । रागद्वेषभयक्लेशदम्भाहङ्कारवर्जितः ॥८॥

स्वविद्यानुष्ठानरतो धर्मज्ञानार्थदर्शकः । यदृच्छालाभसन्तुष्टो गुणदोषविभेदकः ॥९॥

Commentary: A man who is devoid of possessiveness, is ever-contented, independent, and possesses infinite power; who is full of affection for true devotees, patient, compassionate, and speaks smiling, pleasant words; who, being free from attachment, malice, fear, affliction, hypocrisy, and egoism, is engaged in daily, occasional, and un-blameworthy desired duties; a man who, remaining engaged in his own scriptural observances, demonstrates the meaning of righteousness and knowledge, and explains the specific difference between virtues and vices; who is satisfied with whatever gain comes by chance—such an excellent man alone is a worthy Guru for the initiation of Brahman-knowledge.

स्त्री धनादिष्वनासक्तो दुःसंगो व्यसनादिषु । सर्वाहमभावसन्तुष्टो निर्द्वन्दो नियतव्रतः ॥१०॥

अलोलुपोह्यसंगश्चऽपक्षपाति विचक्षणः । निःसंगोनिविकल्पश्च निर्णीतात्मातिधामिकः ॥११॥

तुल्यनिन्दास्तुतिर्मोनी निरपेक्षो नियामकः । इत्यादिलक्षणोपेतः श्रीगुरुः कथितः प्रिये ॥१२॥

[Page 230]

Commentary: A man who is free from attachment to women, wealth, etc., and whose inclination does not go toward bad company and vices; who is free from dualities, is bound by self-imposed vows, is self-controlled, and is satisfied within his own self; who is devoid of greed, free of attachments, and never shows partiality—such an expert, who is free from associations, free of thoughts, has realized the spiritual essence, is intensely religious, treats criticism and praise equally, and is meditative; who does not depend on anyone, and controls others through his own spiritual power—a man endowed with such auspicious characteristics alone is an appropriate Guru for the initiation of self-knowledge.

The Guru is Directly the Form of Shiva (गुरु साक्षात शिव रूप है)

यः शिवः सर्वगः सूक्ष्मो निष्कलश्चोन्मनाव्ययः । व्योमाकारो ह्यजोऽनन्तः सकथं पूज्यते प्रिये ॥१३॥

अतएव शिवः साक्षाद् गुरु रूपं समाश्रितः । भक्तया सम्पूजयेद्देविभुक्ति मुक्ति प्रयच्छति ॥१४॥

शिवोऽहमाकृतिर्देवि नर दृग्गोचरो हि। तस्मात् श्रीगुरुरूपेण शिष्यान् रक्षति सर्वदा ॥१५॥

Commentary: That Supreme Soul Shiva, who is infinite, immutable, unborn, partless, sky-like, thoughtless, and subtly present everywhere—how can He be worshipped? Therefore, directly Shiva, taking shelter in the form of a Guru, is worshipped with devotion, and grants enjoyment (*Bhukti*) and liberation (*Mukti*). "My form as Shiva cannot be perceived by human sight; therefore, assuming the form of the holy Guru, I alone protect the disciples at all times."

[Page 231]

मनुष्यचर्मणा बद्धः साक्षात्परशिवः स्वयम् । स्वशिष्यानुग्रहार्थाय गूढं पर्यटति क्षितौ ॥१६॥

सद्भक्तरक्षणायैव निराकारोऽपि साकृतिः । शिवः कृपानिधिर्लोके संसारीवविचेष्टितः ॥१७॥

नरवद् दृश्यते लोके श्री गुरुः पाप कर्मणा । शिववद् दृश्यते लोके भवानि पुण्यकर्मणा ॥१८॥

Commentary: Direct Parashiva Himself, in human form, wanders secretly upon the earth to bestow grace upon His disciples. That very Supreme Shiva, despite being formless, assumes a form as a Guru to protect true devotees, and as an ocean of mercy, appears to act like a worldly person. People of sinful deeds look upon the Guru as a mere human form, but people of meritorious deeds look upon the holy Guru as the very form of Shiva, O Bhavani.

श्री गुरु परमं तत्त्वं तिष्टन्तं चक्षुरग्रतः । मन्दभाग्या न पश्यन्ति ह्यन्धाः सूर्यमिवोदितम् ॥१६॥

गुरुः सदा शिवः साक्षात्सत्यमेव न संशयः । शिवरूपी गुरुर्नोवेद्भुक्ति मुक्ति ददाति कः ॥२०॥

सदा शिवस्य देवस्य श्री गुरोरपि पार्वेति । उभयोरन्तरं नास्ति यः करोति स पातकी ॥२१॥

Commentary: Unfortunate humans do not perceive the holy Guru, who is the direct embodiment of the supreme reality, even while he stands right in front of their eyes, just as blind people do not see the risen sun. Therefore, it is true that the Guru alone is directly the form of Sada-Shiva, there is no doubt about this. If the Guru were not the form of Sada-Shiva, who else could grant enjoyment and liberation? Therefore, between the Lord Sada-Shiva and the holy Guru Dev, there is no difference whatsoever, and whosoever makes a distinction is a sinner.

[Page 232]

देशिकाकृतिमास्थाय पशुपाशान्अशेषतः । छित्त्वा परं पदं देवि नयत्येवमतो गुरुः ॥२२॥

शिवरूपं समास्थाय पूजां गृह्णाति पार्वति । गुरुरूपं समादाय भवपाशान्निकृन्तयेत् ॥२३॥

सर्वानुग्रहकत्तू त्वादीश्वरः करुणानिधिः । आचार्यारूपमास्थाय दीक्षया मोक्षयेत् पशून् ॥२४॥

Commentary: The Guru alone, assuming the form of the instructor, cuts the bonds of the individual soul from the roots and leads him to the supreme state, because the ocean of mercy, the Lord, who is the bestower of grace upon all, assumes the form of the Acharya and liberates the souls through initiation. That very Shiva, abiding in the form of the Guru,

accepts worship, and assuming the form of the Guru, destroys the worldly bonds.

Pranatoshani Tantra, Sixth Kanda, Section 3:

नाना विकल्प विभ्रान्ति नाशन्तु कुरुते च यः । सद्गुरुः स तु विज्ञेयो न तु स्वैरप्रजल्पकः ॥१॥

अतएव महेशानि सद्गुरुः स शिवोदितः । सत्यवादी सत्यशीलो गुरुभक्तो दृढव्रतः ॥२॥

स्वल्पाचाररतात्मानो दानादिशीलसंयुतः । कापट्यलोभविन्यासी महावंश समुदुव ॥३॥

[Page 233]

इदृशः सद्गुरुस्तस्य संगतो यत्नवान्भवेत् । तदेव मनसा शान्तिं प्राप्नोति परमं पदम् ॥४॥

Commentary: Lord Maheshwara says that the root cause of the soul's bondage is the resolutions and doubts (*Sankalpa-Vikalpa*) of the mind alone. Bondage occurs from the dawning of delusion in the form of doubt, and liberation is attained when the mind dissolves upon its cessation. Therefore, a Guru who is capable of destroying the delusion of various forms of doubt by leading the disciple's mind to the state of dissolution (*Samadhi*) should alone be known as a true Guru. A man who merely talks extensively about the scriptures does not become a Guru. Therefore, O Maheshani! I have Myself stated the characteristics of a true Guru—that a true Guru is truthful, of true character, devoted to the Guru, firm in vows, meticulous in subtle conduct, absorbed in the Self, endowed with attributes like charity, free from deceit and greed, and born in an excellent lineage. A person should recognize the true Guru by observing these characteristics and make an effort to keep his holy company. Only then, through his grace, are peace of mind and the supreme state attained.

Gautamiya Tantra:

विष्णोः सम्पर्कः सम्यक् त्रिविधोत्पात्कर्मणि । षट् चक्र-भेद कुशलः षडघ्व-ज्ञान-पारगः ॥

पिण्डे पदे तथा रूपे रूपातीते विवेचकः ॥१॥ संध्यात्रयविशेषज्ञो ह्यध्वषट्क-विशोधकः ।

मन्त्र चैतन्य विज्ञाता गुरुभक्तः स्वयंभुवः ॥२॥

[Page 234]

मन्त्र तन्त्रार्थ चैतन्यः कुण्डलिगति वेदकः । मन्त्र सिद्धान्तविधिवत् गुरुर्भवति नापरः ॥३॥

Commentary: A true Guru who thoroughly brings those worldly humans —who are scorched by the threefold miseries: physical (*Adhibhautika*), celestial (*Adhidaivika*), and spiritual (*Adhyatmika*)—to the refuge of the Supreme Lord; who is expert in piercing the six chakras (*Shat-chakra*) via the *Sushumna* path, is deeply learned in the six paths (*Shadadhva*)—namely word, mantra, art, sphere, and principle; and possesses the capacity to discern the Kundalini power, the state (*Pada*), the *Hamsa*-form point (*Bindu*), and the formless supreme speech (*Rupatita Paravach*); who knows the specific details of the three daily twilights (*Sandhya-traya*), is capable of keeping the paths of the six chakras pure, and is the knower of mantra-consciousness—such a person has been called a Guru by Me, the Self-born (*Svayambhu*). Those who systematically know the secret of mantra and tantra, their consciousness, the movement of the awakened Kundalini power, and the skill of the means for mantra-perfection, they alone are Gurus. Other humans cannot be Gurus.

Tenth Light (दशम प्रकाश)

The Place of Initiation (दीक्षा का स्थान)

Mantra Yoga Samhita:

गोशालायां गुरोर्गेहे देवागारे च कानने । पुण्यक्षेत्रे तथोद्याने नदीतीरे च दीक्षणम् ॥१॥

धात्रीविल्वसमीपे च पर्वताग्रगुहासु च । गङ्गायास्तु तटे वापि कोटिगुणं फलं भवेत् ॥२॥

अथवा गुरुरेवास्य दीक्षयेद् यत्र तच्छुभम् । गुरोः परतरं नास्ति तद्वाक्यं श्रुतिसन्निभम् ॥३॥

[Page 235]

Commentary: Through which initiation the Guru connects the disciple's soul with the Supreme Soul, the rules of place and time are prescribed in the scriptures for receiving it. Therefore, by receiving initiation at an excellent place and at an excellent time, all the desired goals of the disciple are fulfilled.

The commendable places for initiation are: a cowshed, the Guru's residence (where the Guru resides), a temple, a forest (a solitary wilderness), a holy area (a pilgrimage site), an orchard (garden), or on the bank of a river initiation should take place. Alternatively, it can take place beneath a Myrobalan (*Dhatri*) or a Wood-apple (*Bilva*) tree, on a mountain, or inside a cave initiation should be taken. Or, receiving initiation at any spot on the bank of the Ganges carries immense merit; therefore, taking initiation on the bank of the Ganges is the best, because all spots on the bank of the Ganges are forms of pilgrimage. However, wherever the Guru desires and grants initiation, that very place is the most supreme, because there is no pilgrimage superior to the Guru. His word alone is equal to a Vedic statement.

[Page 236]

The Time of Initiation (दीक्षा का समय)

Mantra Yoga Samhita and Tattvasagara:

यदि भाग्यवशेनैव सिद्धो हि पुरुषो मिलेत् । तदैव दीक्षां गृह्णीयात् त्यक्त्वा कालविचारणाम्।

दुर्लभे सद्गुरुणाञ्च सकृत् संग उपस्थिते। तदनुज्ञा यदा लब्धा स दीक्षावसरो महात्।

यदैवेच्छा तदा दीक्षा गुरोराज्ञानुरूपतः। न तीर्थं न व्रतं होमो न स्नानं न जपक्रिया।

दीक्षायाः कारणंकिन्तु स्वेच्छा प्राप्तेतु सद्गुरो।

Commentary: Ordinarily, according to the statements of the scriptures, in practice one mostly performs tasks after looking for an auspicious moment (*Muhurta*) via the lunar date (*Tithi*), day of the week (*Var*), lunar mansion (*Nakshatra*), planetary conjunction (*Yoga*), and astrological division (*Karana*) during auspicious ceremonies like the sacred thread ceremony and marriage. In highly auspicious acts like pilgrimage, charity, penance, chanting, and initiation, one also decides upon the work after determining the auspicious astrological configurations. The performance of work done in a good time, on a good lunar date and constellation according to one's name-sign (*Rashi*), concludes without obstacles, and the desired fruit is obtained according to one's wish. For this reason, all religious actions are performed after determining the appropriate and inappropriate times via

astrology. They should indeed be done so. Whatever it may be, however, if by good fortune a Guru who is a perfected soul (*Siddha Purusha*) is found, then one should receive initiation from him immediately, abandoning the consideration of appropriate or inappropriate time,

because the very moment the rare company of a true Guru is obtained, and when he is pleased and ready to bestow grace, and grants permission to the disciple for initiation, that opportunity alone is the best time for the disciple's initiation. Therefore, according to the command of the Guru, whenever both the Guru and disciple desire it, initiation can take place. When the Guru himself bestows grace, there is no rule of appropriate or inappropriate time in obtaining the Guru's grace.

Gurus who possess spiritual competence are beyond the injunctions and prohibitions of the scriptures and worldly conventions, and whomever they bless, they also free from the bondage of injunctions and prohibitions. Such Gurus are rarely obtained by anyone only by fortune; therefore, ordinary people take initiation only from Gurus who lack inner competence and merely perform external ritual activities. According to scriptural statements, prior to initiation, they look for holy pilgrimage places, take vows for initiation, and perform many external acts such as bathing, chanting, worship, and fire-sacrifices. But all these are not the primary causes of a real initiation. Upon receiving the grace of a true Guru, the disciple does not need to perform acts like pilgrimage, bathing, vows, chanting, or fire-sacrifices for penance. Upon finding a true Guru, the grace of the Guru and his will alone are the cause of initiation for the disciple.

Sammohana Tantra:

शिष्यानाहूय गुरुणा कृपया यदि दीयते । तदा लग्नादिकं किञ्चिन्न विचायं कथञ्चन ॥१॥

सर्वेवारा ग्रहाः सर्वे नक्षत्राणि च राशयः । यस्मिन्नहनि सन्तुष्टो गुरुः सर्वे शुभावहाः ॥२॥

[Page 238]

Commentary: If out of grace, the Guru calls the disciple near him and grants initiation, then one must never consider the astrological ascendant (*Lagna*), lunar date, day of the week, planet, constellation, zodiac sign, or any such auspicious moments in any manner whatsoever. Because on

whichever day the Guru Dev gives initiation being satisfied, that very day, lunar date, day of the week, planet, constellation, and zodiac sign—even if they are astrologically forbidden—all become auspicious for the disciple by the grace of the Guru.

Shaktananda Tarangini:

लग्ने वाप्यथवाऽलगने यत्र तत्र तिथावपि। गुरोराज्ञानुरूपेण दीक्षा कार्य विशेषतः ॥१॥

न तिथि न व्रतं पूजा न सन्ध्या न जपक्रिया । दीक्षायां कारणं ज्ञानं स्वेच्छा प्राप्ते च सद्गुरौ ॥ २॥

सर्वे वारा ग्रहाः सर्वे नक्षत्राणि च राशयः। यस्मिन्नहनि सन्तुष्टो गुरुः सर्वे शुभावहाः ॥

यदैवेच्छा तदा दीक्षा गुरोराज्ञानुरूपतः ॥३॥

Commentary: Therefore, according to the command of a competent Guru, whether during an auspicious ascendant or an inauspicious one, on any lunar date, or at any pilgrimage place, the work of initiation must be accomplished specifically in accordance with the Guru's command. In that, there is no need for an auspicious lunar date, vow, or worship, nor is there any need for acts like bathing, twilight prayers, libations, chanting, or fire-sacrifices, because all these external means are not the cause of knowledge. Hence, knowledge does not depend on country, time, lunar date, day of the week, or worldly activities like bathing, twilight prayers, worship, and fire-sacrifices; the grace-initiation of a perfected soul alone is the cause. On the day the Guru is pleased and gives initiation,

[Page 239]

and the disciple receives it, that very day, lunar date, day of the week, constellation, planet, and zodiac sign—all arrange for the welfare of the disciple. Whenever the desire arises for the Guru to give initiation and for the disciple to receive it, that very day should be understood as the exceptionally excellent time of the Guru's grace. The will of the Guru and the disciple alone is the auspicious time for initiation.

Method of Receiving Initiation (दीक्षा ग्रहण की विधि)

Vayaviya Samhita, Chapter 14:

उपगम्य गुरु विप्रमाचार्य तत्त्ववेदिनम् । जापिनं सद्गुणोपेतं ध्यानयोगपरायणम् ॥३॥

तोषयेत् तं प्रयत्नेन भावशुद्धिसमन्वितः । वाचा च मनसाचैव कायेन द्रविणेन च ॥४॥

आचार्य पूजयेत् शिष्यः सर्वदा हि प्रयत्नतः । हस्त्यश्वरथरत्नानि क्षेत्राणि च गृहाणि च ॥५॥

भूषणानि च वासांसी धान्यानि च धनानि च । एतानि गुरवे दद्यात् भक्त्या च विभवे सति ॥६॥

Commentary: Approaching a Guru who is endowed with all good virtues, possesses great competence, is dedicated to chanting, penance, meditation, and Yoga, and is a knower of reality—the disciple, prior to initiation, must worship the Guru with a pure mind and refined disposition through actions, mind, speech, body, and wealth, making an effort to always secure the satisfaction of the Guru. If one possesses the fitness and capability, one should serve the Guru with devotion by offering assets like elephants, horses, chariots, gems, lands, houses, ornaments, clothes, grains, and wealth.

[Page 240]

Duty of the Disciple (शिष्य का कर्तव्य)

वित्तशाठ्यं न कुर्वीत यदीच्छेत् सिद्धिमात्मन्ः । पश्चान्निवेदयेद्देवि स्वात्मानं सपरिच्छदम् ॥७॥

एवं संपूज्य विधिवद् यथाशक्ति त्ववञ्चयन् । आददीत गुरोर्मन्त्रं ज्ञानञ्चैव क्रमेण तु ॥९॥

Commentary: If the disciple desires the welfare of his soul, and possesses the capability as described, he should serve. If he lacks the capacity to serve through wealth and grandeur, he should take whatever is available—leaves, flowers, fruits, or water—and seek refuge in the Guru with one-pointed devotion. However, while possessing wealth, he should never display a lack of it. By displaying a false lack of wealth to the Guru, perfection is never achieved in any religious action. Therefore, without practicing any form of self-deception in front of the Guru and being free from deceit, presenting oneself exactly as one is, the disciple should systematically worship the Guru with leaves and flowers according to his capacity

Commentary: If the disciple desires the welfare of his soul, and possesses the capability as described, he should serve. If he lacks the capacity to serve through wealth and grandeur, he should take whatever is available—leaves, flowers, fruits, or water—and seek refuge in the Guru with one-pointed devotion. However, while possessing wealth, he should never display a lack of it. By displaying a false lack of wealth to the Guru, perfection is never achieved in any religious action. Therefore, without practicing any form of self-deception in front of the Guru and being free from deceit, presenting oneself exactly as one is, the disciple should systematically worship the Guru with leaves and flowers according to his capacity. Thereafter, with a simple mind, he should submit his true disposition, actions and non-actions, sins and merits—whatever has been committed or is intended to be done—in front of the Guru. Securing the satisfaction of his mind, he should receive the initiation-mantra from him and obtain the benefit sequentially.

Kularnava Tantra:

भक्त्या तुष्टेन गुरुणा यः प्रदिष्टः कृपालुना। कर्ममुक्तो भवेच्छिष्यो भुक्तिमुक्त्योः स भाजनम् ॥ १॥

गुरुसन्तोषमात्रेण सिद्धिर्भवति शाश्वती । अन्यथा नैव सिद्धिः स्यादभिचाराय कल्पते ॥२॥

[Page 241]

नाचार्यं मां विजानीयान्नावमन्येत कर्हिचित् । न मर्त्यबुद्धयाऽसूयेत सर्वदेवमयो गुरुः ॥११। १७॥

Commentary: When the compassionate Guru, who is pleased by devotion, grants initiation to the disciple, only then will the disciple become free from karma through the yoga-practice bestowed by the Guru, and become fit to achieve liberation and enjoyment. Therefore, it is absolutely essential for the disciple to secure the grace of the Guru, because through the satisfaction of the Guru alone occur the perfection of all actions and religion, and eternal liberation. Without the satisfaction of the Guru, no perfection occurs. If the Guru remains dissatisfied, the disciple develops a reversed intellect full of malice and defects toward all actions and religion, which causes the downfall of the practitioner. Therefore, know the Guru to be directly the form of God, never disrespect

him, and never disregard him in any way by considering him a mere human. "Because the Guru is the embodiment of all deities and is My own form, it is necessary for the disciple that even after receiving initiation, he remains entirely a follower of the Guru and stands fully ready to serve for his satisfaction."

Brihannila Tantra and Gautamiya Tantra:

त्रिदिनं निवसेद् भक्त्या सिद्धये गुरुसन्निधौ । अन्यथा तद्ङ्गतं तेजो गुरुमेति न संशयः ॥१॥

तस्य छायानुसारी च निकटे त्रिदिनं वसेत् । न चेत् सञ्चारिणी शक्तिर्गुरुमेति न संशयः ॥१॥

[Page 242]

Commentary: Having taken initiation, for the sake of achieving perfection, the disciple must reside with devotion near the Guru for at least three days even after receiving initiation; otherwise, the radiance of the Guru which entered the disciple through initiation undoubtedly returns back to the Guru. For this reason, even after initiation, for three days, five days, seven days, or until the power of one's own movement is thoroughly developed, the disciple should continue practicing spiritual discipline sitting in solitude near the Guru according to his command. When the Guru is pleased and speaks, and one's own desire is fulfilled, and the Guru's power becomes steady, only then should one take leave of the Guru. If one does not do so, the transmissive power of the Guru returns back into the Guru himself, there is no doubt about this. After taking initiation and departing, by failing to practice yoga regularly, or by becoming indifferent toward the Guru, or by failing to maintain contact with the Guru, the movements of the Guru's transmissive power become sluggish, generate various types of diseases in the body, and destroying the practitioner's intellect by making it reversed toward actions and religion, result in misfortune. Therefore, for the progress of spiritual practice, the time for direct meetings with the Guru should be designated as per necessity. By residing near the Guru for one month in a year, a fortnight, or at least a week, substantial progress is made in spiritual practice, and the perfection of one's desired goal is achieved quickly. Apart from this, by remaining in contact with the Guru at all times through daily meditation and proper conduct, no obstacles or hindrances arise in the path of the disciple.

[Page 243]

Guru's Dakshina (गुरुदक्षिणा)

Brihannila Tantra and Mahanirvana Tantra:

गुरवे दक्षिणां दद्यात् प्रत्यक्षाय शिवात्मने । न चेत् सञ्चारिणी शक्तिः कथमस्य भविष्यति ॥१॥

तत उत्थाय गुरवे यथाशक्त्यनु सारतः । दक्षिणां स्व फलं वापि दद्यात् साधकसत्तमः ॥१॥

Commentary: From the effect of whose great power the disciple experiences an exceptionally astonishing kinetic power within himself, and by whose grace the disciple will become capable of achieving righteousness, wealth, desire, and liberation—having taken initiation from such a Guru of the form of Shiva who grants direct experience, one must offer him *Dakshina* (sacrificial fee/offering). If one fails to offer Guru's Dakshina according to one's capacity after taking initiation from the Guru, the transmissive power of the Guru cannot remain within the disciple. Even if it remains, ill-fortune occurs for the disciple. Therefore, the excellent practitioner, upon the conclusion of the initiation ceremony, should rise after taking permission from the Guru, and with a humble and devotional disposition, present wealth, gold, clothes, or fruits and flowers according to his capacity as Dakshina.

Gautamiya Tantra, Patal 13:

गुरुवे दक्षिणां दद्याद् वित्तार्ध भक्तितत्परः । तदर्थं वा ततो दद्याद यथाशक्त्याथभक्तिः ॥१॥

वित्तशाठ्य न कुर्वीत कृतेऽनर्थं समाहरेत् । गोमूहिरण्यवस्त्रादीन् गुरुवेऽथनिवेदयेत् ॥२॥

[Page 244]

गुरुपुत्रेऽपि तत्पत्त्यै तच्छिश्येऽपि स्वशक्तितः । वस्त्रालङ्करणं दद्याद भोज्यं मिष्टं यथारुचि ॥३॥

Commentary: One must certainly give Dakshina to the Guru. Half of the wealth earned and accumulated through righteous means, or one-fourth of it, or whatever is possible according to one's capacity, must be offered to

the Guru with devotion. One must not display a false lack of wealth while possessing it. Those people who practice deception regarding wealth (*Vitta-shathya*)—possessing wealth yet displaying a false lack of it out of a greedy disposition thinking 'I will have to give it', and conceal their religious deeds and the true states of their mind from the Guru—meet only with disaster, and they receive no fruit from the knowledge born of initiation. Therefore, according to one's strength, one should submit cows, land, gold, clothes, etc., to the Guru; and one should also give clothes and ornaments to the son of the Guru and to the righteous wife of the Guru according to one's own capability. If the Guru does not have a wife or a son, it should be given to his principal disciple, and on the day of initiation, everyone should be fed sweetmeats according to their taste.

Skanda Purana and Brahma Purana:

पित्रोरभरणं कृत्वा ह्यदत्त्वा गुरुदक्षिणाम् । कृतघ्नताञ्च संप्राप्य मरणान्ता हि निष्कृतिः ॥१॥

विद्यां प्राप्यापि यो मोहात् स्व गुरोः पारितोषिका । न प्रयच्छन्ति निरयंते यान्त्याचन्द्रतारकम् ॥

Commentary: Just as providing maintenance and food to the birth-giving parents is the absolute duty for a son, similarly, serving the Guru who gives the supreme knowledge and frees one from the bondage of the world is also the absolute duty of the disciple. By disregarding duty and failing to maintain one's parents, and by acquiring education from the Guru without offering Dakshina, a human remains tainted by the defect of ungratefulness until death. The death of that ungrateful person is his only expiation. Therefore, those people who, out of delusion, do not offer a rewarding Dakshina to their Guru after acquiring the knowledge of Brahman from him, suffer the misery of hell until the final dissolution of the cosmos.

[Page 245]

Brihadaranyaka Upanishad, 3-21:

कस्मिन्नु यज्ञः प्रतिष्ठितः दक्षिणायामिति । कस्मिन्नु दक्षिणा प्रतिष्ठित। , श्रद्धायामिति ॥

यदाह्येव श्रद्धत्ते श्रथ दक्षिणां ददाति । श्रद्धायां ह्य व दक्षिणा प्रतिष्ठित। ॥२१॥

दक्षिणा विहिनो यज्ञः सिद्धिदो न च मोक्षदः । दक्षिणा यज्ञ पत्नी च दीक्षा सर्वत्र पूजिता ॥

यया विना च विश्वेषु सर्वं कर्म च निष्फलम् ।

Commentary: Upon what is the sacrifice established? Upon Dakshina. And upon what is Dakshina established? Upon faith. Meaning, how does a sacrifice bear fruit? By giving Dakshina. And how does Dakshina become fruitful? It becomes fruitful through faith. For this reason, the patrons performing a sacrifice offer Dakshina with faith to the Brahmins who conduct the Vedic sacrifice, because Dakshina is established in faith alone. Hence, Dakshina given with faith yields the fruits of all sacrifices. A sacrifice devoid of Dakshina neither grants the desired fruit nor leads to liberation. Therefore, according to the scriptural statements, this initiation (*Diksha*) is also a form of sacrifice. An initiation involving rituals (*Kriyavati Diksha*) is an external sacrifice, which is accomplished through external fire-sacrifices and rituals; and an initiation of knowledge (*Jnana Diksha*) is an internal sacrifice, which is accomplished through the spiritual power of the Guru. Without offering its Dakshina, it will be fruitless; therefore, the Guru's Dakshina must certainly be given. Initiation and Dakshina are the two wives of the sacrifice; through their conjunction alone does the sacrifice grant the desired fruit. Therefore, in this universe, whatever action is performed without initiation and Dakshina, it all becomes fruitless. Hence, becoming initiated into Vedic good deeds, performing the sacrifice, and giving Dakshina, the fruit is achieved. Without faith and devotion, Dakshina also becomes fruitless.

[Page 246]

Kularnava Tantra and Vayaviya Samhita:

सर्वस्वमपियो दद्यात् गुरौ भक्तिविर्वाजतः । शिष्यो न फलमाप्नोति भक्तिरेव हि कारणम् ॥१॥

आज्ञाहीनं क्रियाहीनं श्रद्धाहीनं वरानने । आज्ञार्थ दक्षिणाहीनं सदा जप्तं च निष्फलम् ॥१॥

Commentary: Disciples who are devoid of devotion to the Guru, even if they offer their entire belongings to the Guru, nevertheless fail to obtain the fruit of initiation, because the cause of achieving the fruit is devotion to the Guru alone.

Commentary: Disciples who are devoid of devotion to the Guru, even if they offer their entire belongings to the Guru, nevertheless fail to obtain the fruit of initiation, because the cause of achieving the fruit is devotion to the Guru alone. Therefore, the actions, chanting, penance, etc., of those who do not obey the command of the Guru, who perform actions poorly, are devoid of faith, and do not offer Dakshina honoring the commanding power in the form of the Guru, are entirely fruitless.

[Page 247]

Therefore, according to the scriptural statements, if satisfaction is secured by serving the Guru, then the fruit of the Guru's grace transforms into complete knowledge, and the disciple easily achieves the perfection of his desired goal without obstacles. By practicing self-deception unjustly, taking immense benefit from the Guru, and failing to return the favor, the transmissive power of the Guru within the disciple is destroyed or transforms into an entirely different configuration, through the practice of which the disciple's mind becomes erratic and distracted, and being devoid of peace, fosters various types of doubts. Similarly, by disregarding or insulting devotion to the Guru, or by having a lack of faith in the Guru, physical, mental, and financial miseries befall the disciple; and his wealth is destroyed through forceful means and many calamities occur, because the fruit of the knowledge of an initiation received unjustly becomes reversed.

The disciple whose inner power of the Guru is working twenty-four hours a day, by the mere remembrance of whose Guru's power the eight-limbed Yoga (*Ashtanga-yoga*) occurs within the disciple automatically, through the function of whose power the disciple's body, mind, life-force, and intellect become helpless and lose their independent existence, in the practice of whose Guru's power there is no consideration of what ought to be done and what ought not to be done, nor is there any need for any other Guru or other knowledge—the disciple himself becomes his own Guru; through the grace of which Guru the practitioner, while residing comfortably in the world itself, easily becomes capable of achieving righteousness, wealth, desire, and liberation—if after taking initiation from such a motive-less, compassionate Guru who bestows such highly beneficial means, the disciple does not perform even a little service to the Guru in return, he is highly unfortunate. How can he be happy?

By granting initiation to a disciple, Gurus suffer a dimming of their own spiritual radiance (*Atma-tejas*). Just as a snake becomes weak upon the loss of its venom, or a man becomes devoid of radiance upon the loss of his vital fluid, similarly, Gurus also become temporarily devoid of brilliance due to continuously spending their own spiritual competence. Because through the Guru's initiation, a blow is dealt to the sinful impressions of the disciple and they are destroyed, those impressions attack the Guru. The Guru is powerful, therefore he subdues and destroys them; nevertheless, as a form of backlash, the Guru also becomes afflicted with illness for some time. In such a condition, if the disciple who has become powerful by receiving the Guru's grace does not serve him, a lack of faith and a sense of rejection toward him arise in the Guru's mind, which results in ill-fortune for the disciple. The mind of the Guru also becomes indifferent toward the activity of bestowing grace. Among Gurus too, despite a single Guru having many disciples, not everyone is endowed with an identical measure of power. Therefore, a gradation occurs among disciples regarding the manifestation of their kinetic power. A Guru who is completely detached and does not reside in a fixed place has very little need for service; however, Gurus who are householders and live in the world—such men need mutual assistance; therefore, serving the Guru has been prescribed in these contexts.

Here is the exact, complete English translation of the remaining portion from that point forward, capturing every section, Sanskrit verse, translation, and commentary without missing or skipping anything.

Tenth Light (दशम प्रकाश) — Continued

[Page 248]

...In ancient times, sages and seers like Vashistha and Yogis like Yajnavalkya were householder Gurus. At present, mostly those who are advanced in spiritual practice and possess power can be Gurus, but finding a perfected Guru (*Siddha Guru*) who is entirely free from the need of spiritual practice is exceptionally rare. Therefore, without harboring a

wicked intellect, one must return the favor without hesitation to the Guru by whom one has been benefited.

[Page 249]

Duty of the Guru (गुरु का कर्तव्य)

Vayaviya Samhita, Chapter 11:

वृथा परिश्रमस्तस्य निरयवैव केवलम् । शक्तिपात समायोगाद् ऋते तत्त्वानि तत्त्वतः ।

तद्व्याप्तिस्तद् विशुद्धिश्च ज्ञातुमेव न शक्यते ॥२७॥

Commentary: According to the scriptural statements, for his own welfare, the disciple surrenders his body, mind, and wealth to the Guru and lives expecting only his grace; therefore, the disciple becomes free from his duty. However, it is the great duty of the Guru that he too, through his competence via initiation, makes the disciple fulfilled, because by accepting a disciple even once, the weight of Guruship increases upon the Guru. Therefore, if after taking the service of a disciple, the Guru cannot deliver him, he becomes a participant in heinous sin. It is the absolute duty of the Guru that until the attainment of liberation by the disciple, he must always keep an eye on the movements of his mind and life-force, and assist him through his own spiritual competence as per necessity.

The duty of the Guru does not end merely by granting initiation to the disciple, but the duty of the Guru concludes fully only when the disciple achieves the perfection of his desired goal and gains knowledge without obstacles. To perform this duty, the Guru must possess the capacity to transmit power (*Shakti-sanchar*), because without the descent of power (*Shakti-sampat*) occurring in the disciple, no disciple can know the true nature, pervasiveness, purity, and actual knowledge of the group of absolute realities. This is a direct truth—that the power of God, using the Guru as a medium, is transmitted into the disciple. Then, by the transmission of power alone within the disciple, the knowledge of Mahayoga propounded by Lord Maheshwara manifests automatically.

[Page 250]

Vayaviya Samhita, Chapter 15:

शक्तिपातानुसारेण शिष्योऽनुग्रहमर्हति । शैवधर्मानुसारस्य तन्मूलत्वात् समासतः ॥

यत्र शक्तिर्न पतिता तत्र शुद्धिर्न जायते । न विद्या न शिवाचारो न मुक्तिंन च सिद्धयः ॥

तस्माल्लिङ्गानि संवीक्ष्य शक्तिपातस्य भूयूसः । ज्ञानेन क्रिययावथ गुरुः शिष्यं विशोधयेत् ॥ १॥

योऽन्यथा कुरुते मोहात् स विनश्यति दुर्मतिः । तस्मात् सर्वप्रकारेण गुरुः शिष्यं परीक्षयेत् ॥ १॥

Commentary: Therefore, in the Shaiva religion, it is direct that the manifestation of Maheshwara's power within the disciple is the root cause of the disciple's welfare. The disciple reaps the fruit only in accordance with the transmission of power. Without the descent of power, the purification of the disciple does not occur; neither does true knowledge (*Vidya*) happen, nor does the conduct of the Shaiva religion—the eight-limbed Yoga—take place. Wherever the descent of power does not occur, liberation also does not take place, nor does the perfection of any kind of action or religion manifest.

[Page 251]

Hence, after giving initiation, the Guru should observe whether all those symptoms—various types of yogic movements, bliss, and awakening—which occur due to Shaktipat are manifesting in the disciple or not. If they have not occurred, he should make an effort to manifest them and make the disciple experience them, so that the disciple, knowing through his own experience, the words of the Guru, and the evidence of the scriptures, becomes free from delusion and doubt. This should be repeatedly verified by the Guru, and he should make the disciple independent, so that his Kundalini power automatically continues performing the required movements within him as per necessity, and he remains aware of it at all times.

Similarly, it is the duty of the Guru that through knowledge or through yogic action, he purifies the inner instrument of the disciple and manifests knowledge and Yoga within him. Until the disciple's knowledge is manifested automatically and the movements of Yoga occur spontaneously, the Guruship of the Guru is not proven. However, those Gurus who,

despite lacking the capacity to transmit power, accept the service of a disciple, or despite possessing the capacity, out of delusion or negligence fail to develop the complete power of the disciple and leave him after giving initiation without securing the satisfaction of the disciple's mind, meet with destruction. Therefore, a true Guru should test the disciple according to the characteristics stated below in the scriptures and secure the satisfaction of his mind.

लक्षणं शक्ति पातस्य प्रबोधानन्दसंभवः । सा यस्मात् परमाशक्तिः प्रबोधानन्दरूपिणी ॥१६॥

आनन्दबोवयोलिङ्गम् अन्तः स्फुरणविक्रिया । ययास्युः कम्परोमाञ्चस्वरनेत्रादिविक्रियाः ॥१७॥

[Page 252]

शिष्योऽपि लक्षणैरेभिः कुर्याद् गुरु परीक्षणम् । तत्सम्पर्क शिवार्चादौ स्वगतैर्वाथतद्गतैः ॥

Commentary: This is the symptom of the Shaktipat of Lord Shambhu—that the dawning of bliss and awakening occurs in the disciple, because the supreme power (*Paramashakti*) is of the nature of supreme bliss and awakening. From awakening and bliss, through the internal vibratory movement (*Antah-sphurana-vikriya*), various types of yogic movements of Hatha-yoga, Mantra-yoga, and Laya-yoga occur within the disciple, along with the movements of parts such as trembling, horripilation, choking of the voice, and alterations in the eyes. Therefore, through these symptoms, the disciple can also test a powerful Guru to know whether the Guru is endowed with competence or is devoid of competence. Knowing whether the transmission of power has occurred within himself or not, he can become free of worry; and the Guru can also become free of worry after testing the disciple upon witnessing all these external and internal movements of the manifestation of the Supreme Lord's power.

By the power of God being transmitted into the disciple through the Guru, the disciple experiences supreme peace and bliss. The disciple experiences a unique form of non-relational knowledge and a state of supreme bliss devoid of objects. This symptom is supreme and ultimate. Therefore, everyone cannot experience this accurately and instantaneously. However, one does experience various internal movements in the form of internal vibrations. In that, awakening and bliss remain mixed, whereby the disciple can understand that some power has entered the body. From that,

an experience of a flash or vibration similar to an electrical touch is felt. Trembling, horripilation, cracking of the voice, alteration of the eyes, and standing up of the hair on the head occur; or the body begins to crack or becomes heavy;

[Page 253]

or the hands and feet become loose, and a sense of heaviness is felt in the base of the spine (*Muladhara*), the back, the heart, and the head, and the body wishes to shake and sway. Upon leaving the willpower relaxed, the body falls to the ground and movements and gestures of the limbs begin to take place; or the inhalation and exhalation speed up, or a state similar to sleep occurs and the mind becomes completely at a loss as to what should be done. An experience similar to ants crawling on the body is felt, or the body becomes completely numb; the mind and breath become inactive, or the heat of the body increases, and a state like deep sleep (*Sushupti*) or fainting also occurs; or dizziness starts in the head. An intoxication similar to bhang mounts, and the resolutions of the mind become minimal; or a great state of agility comes, due to which, in the possession of bliss, the practitioner performs various types of yogic movements.

This group of external and internal symptoms of the unmanifest power-transmission generally manifests in the disciple through the Guru's Shaktipat on the first, second, or third day itself, or it definitely manifests within five to seven days. However, this matter depends on the complete competence and grace of the Guru, and the devotion to the Guru and good past impressions of the disciple, because during the work of initiation, all Gurus do not possess an identical measure of power and capacity, nor are all disciples endowed with good past impressions; therefore, a variation in time occurs in the development of the kinetic power.

Hence, even if the manifestation of the kinetic power does not occur in the disciple immediately after initiation, one must not lose hope, because if the disciple experiences even a slight bit of the Guru's power during times like meditation, the disciple should understand that the manifestation of that power will certainly take place within himself as well. In this manner, upon witnessing the manifestation of power within himself or within the Guru, he should remain free of worry regarding his spiritual practice. This matter has been stated in the scriptures—that even after initiation, the

disciple can wait for the manifestation of the Guru's power for a maximum period of one year.

[Page 254]

Vayaviya Samhita and Kularnava Tantra:

बहुनात्र किंमुक्तेन योऽपि कोऽपि शिवाश्रयः। संस्कारो गुर्वाधीनश्चेत् संस्क्रिया तु प्रतिपद्यते ॥३॥

श्री गुरौ निश्चला भक्तिर्वर्धते हि यथा यथा। तथा तथास्य विज्ञानं वर्द्धते कुलनायिके ॥४॥

Commentary: Saying much on this subject here is unnecessary. Because whosoever human takes shelter in Shiva-Shakti—meaning, becomes initiated through the power of Lord Maheshwara—the capacity to grant initiation to him lies within the powerful Guru, and the Guru also performs the transmission of power. However, due to the difference in the recipient, the manifestation of movement within the disciple is of various types; for this reason, the movements of all practitioners are not identical. In whatever manner the unswerving devotion of the disciple toward the Guru increases, in that very manner, the kinetic power of Yoga within the disciple also goes on increasing, through which his experiential science (*Vijnana*) grows.

यस्य जन्मान्तरे पापकर्मबाधादिका भवेत् । न तस्य गुरुकारुण्यं कुलज्ञानं न जायते ॥१३॥

[Page 255]

Commentary: However, if unfortunately the sinful deeds performed in past births by any disciple create an obstacle, he does not obtain the benefit of the Guru's grace, and the knowledge which is the fruit of the awakening of the Kundalini power also does not arise. Therefore, he should remedy this from the very beginning. For this, the rule of step-by-step initiation (*Krama-diksha*) is prescribed; nevertheless, the Guru can do whatever he wishes, there is no doubt in this.

Yogini Tantra and Meru Tantra:

अपात्रेभ्यः प्रदत्ता च दीक्षा साऽपि महेश्वरि । मनोव्यापारमात्रेण निर्वीर्या भवति ध्रुवम् ॥१॥

मोहेन वाऽथ लोभेन दीक्षामनधिकारिणे । यो दद्यात्स दरिद्रः स्यात् शिष्यः स्याद्दुःखभाजनम् ॥१॥

Commentary: However, by giving this mental initiation to an unworthy recipient, it becomes devoid of potency; it certainly yields no fruit. Therefore, Gurus should not make such an attempt. Nevertheless, if out of delusion, any Guru grants initiation to an unqualified person out of greed for wealth, honor, etc., he will become impoverished and suffer misery, and the unworthy disciple receiving the initiation will also suffer immense misery.

Installation of a Seat for the Practice of Yoga (योग साधनार्थ आसन स्थापन)

Kularnava Tantra, Sammohana Tantra, and Gandharva Tantra:

तूलकम्बलवस्त्राणां सिंहव्याघ्रमृगाजिनम् । कल्पयेदासनं धीमान् सौभाग्यज्ञानवर्द्धनम् ॥ १॥

[Page 256]

कृष्णाजिने ज्ञानसिद्धिः मुक्तिः स्याद्व्याघ्रचर्मणि । वस्त्रासने व्याधिनाशः कम्बलं दुःखमोचनम् ॥१॥

Commentary: Ordinarily, practitioners performing the practice of Yoga should not perform meditation and prayers without a seat; for this reason, the rule is to spread a seat at one's place and perform penance. Wise practitioners should use seats made of cotton and wool garments, or skins of a lion, tiger, or deer for increasing good fortune and knowledge. By sitting on the skin of a black antelope (*Krishna-mriga-charma*) and performing concentration and meditation, the perfection of knowledge is achieved. By sitting on a lion or tiger skin and entering absorption (*Samadhi*), liberation is attained. By sitting on a woolen seat and performing prayers, chanting, fire-sacrifices, and worship, the cessation of misery occurs; and by sleeping or sitting on cotton garments, the destruction of physical diseases takes place.

धरण्यां दुःखसम्भूतिर्दौर्भाग्यं दारुजासने । वंशासने दरिद्रः स्यात्पाषाणे व्याधिपीडनम् ॥ १॥

तृणासने यशो हानिः पल्लवे चित्तविभ्रमः । जपध्यानतपोहानि जायते वसनासने ॥२॥

नादीक्षितो विशेज्जातु कृष्णाजिनासने गृही । विशेद्यतिर्वनस्थो वा ब्रह्मचारी च भिक्षुकः ॥

मृद्वासने यदा मन्त्री चैलाजिन कुशोत्तरे ॥३॥

[Page 257]

Commentary: By sitting directly on the earth without a seat and performing prayers, worship, chanting, and meditation, misfortune occurs. Sitting on a seat made of wood brings bad luck, sitting on a seat made of bamboo brings poverty, and sitting on a bare stone generates pain and diseases. Sitting on straw or grass causes the loss of fame, sitting on leaves, mats, etc., causes delusion in the mind, and performing prayers sitting on a bare cloth seat causes the destruction of chanting, meditation, and penance.

Uninitiated persons and householders should not use deer skins. That is meant only for ascetics (*Yati*), forest-dwellers (*Vanaprastha*), celibates (*Brahmachari*), and sannyasis. For performing intensive mantra repetition (*Purashcharana*) and ritual observances of mantras, one should establish a seat by spreading a grass mat (*Kushasana*), a deer skin over it, and a silken cloth or a soft blanket over that (*Chailajinakushottare*).

Gheranda Samhita, Fifth Upadesha:

कुशासने मृगाजिने व्याघ्राजिने च कम्बले । स्थलासने समासीनः प्राङ्मुखो वाप्युदङ्मुखः ॥

नाड़ीशुद्धिः समासाद्य प्राणायामं समभ्यसेत् ॥३२॥

Commentary: For the practice of Yoga, there should be a well-plastered and clean room measuring at least three to three-and-a-half yards, and at most six to seven yards in length and width. Water, fire, or any other miscellaneous items should not be kept in it; however, it should be decorated with pictures of worshipable deities and perfected persons advanced in spiritual practice, and kept fragrant with incense and lamps. In its center, on the floor, one should spread a grass mat, a deer skin, and a blanket, and sitting upon it facing either East or North, bow to the Guru

and God. First performing the exercises for the purification of the channels (*Nadi-shuddhi*), one should then practice Pranayama.

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[Page 258]

Eleventh Light (एकादश प्रकाश)

Yoga of Initiation is Direct Experiential Proof (दीक्षायोग प्रत्यक्ष प्रमाण है)

Vayaviya Samhita, Chapter 31:

परोक्षमपरोक्षञ्च द्विविधं ज्ञानभिष्यते । परोक्षमस्थिरं प्राहुः अपरोक्ष तु सुस्थिरम् ॥ ३॥

हेतुपदेशगम्यं यत् तत् परोक्षं प्रचक्षते । अपरोक्ष पुनः श्रेष्ठादनुष्ठानात् भविष्यति ॥ १६॥

नापरोक्षादृते मोक्ष इतिकृत्वा विनिश्चयम् । श्रेष्ठानुष्ठानसिद्ध्यर्थं प्रयतध्वमतन्द्रिता ॥

Commentary: It has been said before that knowledge is of two types: indirect (*Paroksha*) proven by scriptures, and direct (*Aparoksha*) proven by experience. Scripturally proven indirect knowledge is unstable, which is not steady; it can depart and change, or transform into an entirely different configuration, through which the actual satisfaction of the mind cannot be achieved. However, experientially proven direct knowledge is highly stable and evident, which once attained never departs or changes, and through which the mind achieves complete satisfaction.

The knowledge which is obtained through the reasoning of the scriptures and from the instructions of others is called indirect (*Paroksha*), and the knowledge which is obtained by oneself from excellent yogic performance is called the other—direct (*Aparoksha*). It is the established declaration of the wise who know all scriptures,

[Page 259]

and also of the Vedas, that liberation does not occur without direct knowledge (*Aparoksha-jnana*), and this evident direct knowledge does not manifest without the performance of Yoga. Therefore, practicing Yoga is

the absolute duty; hence, for the perfection of this excellent performance, one should engage in the practice of Yoga without any remissness.

Skanda Purana and Maitreya Upanishad:

तत्त्वं विज्ञानमानन्दं ब्रह्म ब्रह्मविदो विदुः । हेतुदृष्टान्तरहितं वाङ् मनोभ्यामगोचरम् ॥१॥

अनुष्ठानं बिना मूढो वृथा ब्रह्मणि मोदते । प्रतिबिम्बित शाखाग्रफलास्वादनमोदवत् ॥ २२॥

Commentary: Wise men who know the supreme reality say that experiential science (*Vijnana*), bliss (*Ananda*), and Brahman are the ultimate reality; it is devoid of cause and illustration, and is beyond words and mind. Meaning, that science which is of an evident nature, blissful nature, complete Brahman nature, and all-pervading reality nature, is not an object of the mind and speech; it is comprehensible as direct experiential knowledge only through the practice of Yoga.

Therefore, it cannot be understood within one's own mind through reasoning, logic, or illustration, nor can it be explained to others through speech. But those foolish people who, without performing the practice of Yoga, consider themselves to be knowers of Brahman, rejoice in the bliss of Brahman-knowledge in vain, exactly like rejoicing in tasting the reflection of a fruit hanging on the tip of a branch. They do not receive the actual fruit of Brahman-knowledge.

[Page 260]

Viveka Chudamani and Kularnava Tantra:

स्वस्याविद्याबन्ध सम्बन्ध मोक्षात् सत्यज्ञानानन्दरूपात्मलब्धौ शास्त्रं युक्तिदेशिकोक्तिः प्रमाणं चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥१॥

प्रत्यक्षं च प्रमाणाय सर्वेषां प्राणिनां प्रिये। उपलब्धिवशात्तस्य हताः सर्वे कुतातिका ॥

परोक्षे कोऽनुजानीते कस्य किंवा भविष्यति। यद् वै प्रत्यक्षफलदं तदेवोत्तमदर्शनम् ॥२१॥

Commentary: To free oneself from the bondage associated with ignorance (*Avidya*), one must achieve the direct acquisition of the Self, which is of the nature of truth, knowledge, and bliss. To achieve this self-knowledge,

the scriptures, reasoning, the words of the instructor, and one's own internal experience—these four are accepted as proofs; this indeed is the statement of all scriptures.

Therefore, in practice, people determine a matter through three proofs: direct perception (*Pratyaksha*), inference (*Anumana*), and scripture. However, the subject which is not direct within that, they accept after deducing it through logic, reasoning, scripture, and inference. But among the scriptural and inferential proofs, direct proof is the most highly respectable for everyone. When any matter becomes direct through one's own experience, then even the bad logicians who engage in reasoning, logic, scriptural debates, arguments, and hyper-criticism are completely refuted, because in an indirect matter, who knows what will happen to what? Therefore, that which yields direct fruits is alone the excellent philosophy (*Uttama Darshana*).

[Page 261]

The scriptures are direct proof. Hence, in front of direct proof, no need remains for any other proof.

Guru's Initiation (गुरु दीक्षा)

Kularnava Tantra and Yogini Tantra:

दीक्षा च द्विविधा प्रोक्ता बाह्याभ्यन्तरभेदतः । क्रियादीक्षा भवेद्बाह्या बेघाख्याभ्यन्तरी मता ॥१॥

द्विधादीक्षासाधारा च निराधारा तथैव च । नित्ये नैमित्तिके काम्ये यस्याश्चैवाधिकारिता ॥१॥

साधारा सा च संप्रोक्ता निराधारा च मुक्तिदा । निर्मला सा च विज्ञेया कथ्यते तत्त्वचिन्तकै ॥२॥

Commentary: Initiation is of two types based on the divisions of external (*Bahya*) and internal (*Abhyantara*). All those initiations—such as *Shastri*, *Hotri*, *Kriyavati*, *Varnamayi*, and *Krama-diksha*—which are performed through various types of rituals like fire-sacrifices, chanting, worship of deities, and intensive mantra repetition for the attainment of righteousness,

wealth, and desires, are called external initiations, in which ritual acts involving hardships like chanting, penance, and fire-sacrifices are performed.

But initiations like *Shambhavi*, *Shakti*, *Yoga*, and *Vedha* are called internal, in which no ritual acts involving hardships of external pomp have to be performed. These initiations occur through the spiritual competence of the Guru and the awakening of the Kundalini, whose movement is also free from hardship, and from these alone is liberation attained.

Based on the difference in the recipient, initiation is accepted to be of two types under the names *Sadhara* (with support) and *Niradhara* (without support).

[Page 262]

An initiation taken for the performance of daily, occasional, and desired duties—meaning the initiation of sacraments like the sacred thread for the daily twilight prayers, the initiation for conducting sacrifices and rituals to destroy enemies or to bring others under control, and that which is taken for the perfection of wealth, grandeur, and desires—is called *Sadhara*. From this alone occurs the perfection of righteousness, wealth, and desires. But this external initiation cannot grant liberation. Therefore, the one that grants liberation is the other internal initiation, which is called *Niradhara*.

The wise personalities who contemplate on reality state that this *Niradhara* internal initiation alone should be known as the immaculate, pure bestower of liberation. This internal initiation does not depend on any external material object or any external ritual act; it is accomplished solely through the mental operation of the Guru and the disciple; for this reason, it is called *Niradhara*. Through this alone does the Guru perform the transmission of power into the disciple.

Vayaviya Samhita, Chapter 15:

गुरोरालोकनादेव स्पर्शात् संभाषणादपि । यस्य संजायते ह्याज्ञा तस्य नास्ति पराक्रिया ॥ ७॥

मनसा यस्तु संस्कारः क्रियते योगवत्मना । स नेह कथ्यते गुह्यो गुरुवक्त्रैक गोचरः ॥

Commentary: The initiation through which the Guru performs the transmission of power into the disciple, by which the practice of all types of Yoga is accomplished, is the subtle, great mantra-conscious Shaivi power, which transitions into the disciple via the Guru lineage and manifests as clear consciousness. Then it takes the name *Ajna* (command).

[Page 263]

Just as a master gives a command to a servant, and the servant also performs the necessary tasks according to the master's command, similarly, the disciple also, upon receiving the hint-command of the Guru's transmitted power, begins performing the necessary actions and movements for self-knowledge. A disciple who receives the commanding power (*Ajna-shakti*) of a true Guru through the Guru's gaze, touch, word, or mind, does not need to perform anything from his own side—neither chanting, penance, Pranayama, concentration, nor meditation—for his welfare.

Just as a master tells a servant to work according to his command and not according to the servant's wish, and the servant also performs all tasks according to the master's wish, similarly, the disciple also begins performing all tasks through his power according to the Guru's command, and does not act according to his own wish. For a servant, obeying the master's command is his only duty; similarly, the disciple must also translate the Guru's command into action, leaving aside his own knowledge, meditation, and renunciation. There is no action or ritual superior to the Guru's commanding power for the disciple; this indeed is the principle of Pashupata Mahayoga. Therefore, practitioners performing the practice of Mahayoga do not need to perform any other practice without the Guru's command.

In a situation where the Guru's commanding power is causing everything to happen, exercising one's own intellect or performing other practices according to one's own wish creates disaster. Therefore, those fortunate practitioners who have received the Guru's commanding power through initiation from such capable Gurus should understand that the Guru's command is paramount, and failing to obey it is to cause one's own harm.

[Page 264]

Through the yogic power of the holy Guru or through his mind, the *Niradhara* mental initiation occurs for the disciple, in which the practitioners witness, hear, and speak of astonishing, highly astonishing events. The secret of all those events is known to them alone; these matters are secret and not fit to be spoken of. Hence, they are kept secret in the scriptures; here, only their necessary general description has been stated. If anyone desires to know more on this subject, they can learn it from their own Guru.

Grace of the True Guru (सद्गुरु कृपा)

Agama Sandarbha — Jnana Darpana:

मूलाधारेषु या नित्या कुण्डली तत्त्व रूपिणी। सूक्ष्यातिसूक्ष्या परमाशक्ति कुण्डलिनी महादेवी ॥१॥

विद्युत्पुञ्ज-प्रतिकाशा कुण्डलीकृत रूपिणि । परब्रह्मगृहीणी पञ्चाशद् वर्ण रूपिणी ॥२॥

शिवस्य नर्तकी नित्या परब्रह्म प्रपूजिता । ब्राह्मणःसैव गायत्री सच्चिदानन्द रूपिणी ॥३॥

तद्भ्रमावर्तवातोऽयं प्राणात्मा नित्यनूतना । नित्यं तिष्ठतु सानन्दा कुण्डली तव विग्रहे ॥

Commentary: At the time of initiation, the Guru within whom Lord Shiva abides, which Guru, taking shelter in the abode of Lord Maheshwara, is pleased and gives the commanding power and blessings to the disciple, says: "Your power resides eternally in the *Muladhara*, from the dawning of whose awakening knowledge arises; which is the absolute reality-form that grants the knowledge of reality,

[Page 265]

resembling a lotus filament, the subtlest of the subtle, the Great Goddess Supreme Power Kundalini, whose form is like millions of clusters of lightning; which power is the wife of Parabrahman Parashiva, and is the embodiment of the fifty letters from 'a' to 'ksha'; who always dances for the pleasure of Lord Shiva, She alone makes you perform the actions of Yoga, knowledge, and meditation. Through Her grace, the perfection of all your desired goals occurs, and She bestows knowledge, which is the supreme glory of Yoga.

May such an ever-worshipable Brahma-Gayatri Goddess Kundalini, who is of the nature of existence-consciousness-bliss, remain awakened within you at all times through the blessings of our Guru lineage, and continue to grant you ever-fresh, various types of yogic movements and divine experiences, so that your body, mind, and life-force become healthy and organized, and you may easily attain your supreme welfare while residing in the world."

Kularnava Tantra, Dharma Samhita, and Vayaviya Samhita:

शिवशक्तिपरां पूजां योगेनैव समाचरेत् । मन्त्रोदविना सन्ध्यां पूजाहोमैविना जपम् ।

उपाचारैबिनायोंगं योगी नित्यं समाचरेत् ॥१॥ यमादि नियमैः पुष्पैः आत्मैकादशभिः परैः ।

दशदिक्षु तथा मध्ये यजेत परमेश्वरम् ॥१॥ घ्यानिनां हि वपुः सूक्ष्मं भवेत्प्रत्यक्षमैश्वरम् ।

ध्यानयज्ञरंतास्तस्मात् देवात् पाषाणमृण्यान् । नात्यन्तं प्रतिपद्यन्ते शिवयथात्म्यवेदनात् ॥ २६।३६॥

[Page 266]

Commentary: Practitioners performing Yoga practice after obtaining the Guru's blessing and commanding power in this manner conduct the worship of Shiva-Shakti through Yoga alone. Their twilight prayer occurs without mantras and rituals—meaning their *Sushumna* flows; they perform chanting without worship and fire-sacrifices—their chanting occurs automatically; they perform daily Yoga without the materials of fire-sacrifice like clarified butter and wood.

Their five *Yamas* and five *Niyamas* along with the eleventh, the mind, serve as flowers, through which they worship a single Supreme Lord in the ten directions—East, West, North, South, North-East, South-East, North-West, South-West, Zenith, and Nadir—as well as in the center of the body.

For this reason, near the practitioners who worship God everywhere and are dedicated to meditation, the effulgent subtle body of God manifests directly. Therefore, these practitioners remain engaged in the sacrifice in the form of meditation on the Guru's power. Those who attain the direct

vision of the true effulgent form of Lord Shiva do not practice meditation upon or take refuge in deities made of wood, stone, and clay, because people who know the true nature of Shiva as it is, entirely abandon the worship of external gross deities from the heart.

Kularnava Tantra, Eighth Ullasa:

शृणु देवि प्रवक्ष्यामी योगयोगोशलक्षणम् । तस्य श्रवणमात्रेण योगः साक्षात्प्रकाशते ॥ १॥

सम्मोदः परमानन्दः पतनं गायनं तथा। वेणु वीणादिवाद्यञ्च कवितारचनाविकम् ॥२॥

[Page 267]

रोदनं भाषणचैव समुत्थानं बिजृम्भणम् । गमनं विक्रिया देवि योग इत्याभिधीयते ॥३॥

विकृति मनसो हित्वा यदोल्लासः वर्तते । तदा तु देवताभावं भजन्ते योगिपुङ्गवाः ॥४॥

Commentary: Lord Maheshwara says: "O Goddess! Now I shall state to you the characteristics of actual Yoga. Through the Guru's power-descent (*Shaktisampat*), the disciple's inner power, Goddess Kundalini, awakens and begins performing actions. Then, various types of external and internal movements like trembling take place in the disciple's mind, life-force, and body. The impressions of the disciple's millions of births are shattered and assume various types of forms, through which the practitioner gains an indistinct memory of birth after birth, or perceives the happiness and misery of various types of wombs.

For this reason, he makes fear-indicative sounds similar to the sounds of animals and birds, or laughs being delighted, or weeps, and entering a state of emotional possession, becomes intensely blissful and achieves supreme satisfaction. In that possession of bliss, he falls to the ground, rolls around, and entering an ecstasy of bliss, begins to sing, and plays instruments like the flute, lute, and drum by making sounds from the mouth, and simultaneously continues creating songs and poetry.

Sometimes he begins to weep, or begins giving a speech all by himself in solitude. He speaks various types of languages. He rises from his posture; entering a state of possession, he begins performing various types of gestures; he begins to yawn,

[Page 268]

and begins walking around in the house. In this manner, the spiritual practice which occurs through such movements of the mind and life-force due to the dawning of the Kundalini power by the Guru's grace is alone called actual Yoga.

Describing the number and form of the movements occurring in this Yoga is a matter beyond human intellect; nevertheless, the practitioner can understand the science of this great Yoga through faith alone, and entering an ecstasy of bliss, the practitioner performs an immense number of such strange and diverse types of yogic movements: postures (*Asana*), breath-controls (*Pranayama*), locks (*Bandha*), and seals (*Mudra*). Yet, his mind does not become dependent or devoid of knowledge; the practitioner's awareness remains exactly as before.

When the practitioner, inspired by the inner intoxication of bliss, performs movements under the inspiration of the inner power, no force is exerted upon him even in his daily life; the practitioner's stability remains unswerving. Through mere resolve, taking immediate cessation from all activity, he returns back to his previous state exactly as before. In this manner, when the mind, having achieved ecstasy, performs all tasks and does not become deformed, then the practitioner Yogi is endowed with the divine state.

उन्मनाः पतनोत्थाने मूर्छना च मुहुर्मुहुः । देहेन्द्रियाणामवशः समवस्था निगद्यते ॥५॥

अन्तर्लक्ष्यो वहिदृ ष्टि निमेषोन्मेषर्वाजता । एषा तु शाम्भवी मुद्रा सर्व तंत्रेषु गोपिता ॥

एषा तु खेचरी मुद्राशिवस्य समबोधिनी । सर्वोत्तीर्णा सदाहन्ता सामरस्य समाकृतिः ॥

Eleventh Light (एकादश प्रकाश) — Continued

[Page 269]

The manifestation of these movements does not occur only at the time of initiation. Rather, even after initiation, until the union of Shiva and Shakti takes place, it will persist throughout life, or until liberation is achieved, and will even continue into future births. For this reason, the practitioner does not need to remain bound by any special rules or take any vows.

However, one has to sit and practice daily in the morning and evening according to the Guru's command. Through this alone, new movements along with various types of experiences will continue to occur automatically day after day.

Lord Maheshwara says that in this very manner, for those practicing Yoga, the state of mind-transcendence (*Unmani avastha*) arrives from the falling to the ground and rising up—that is, performing various types of sitting and lying postures, and repeatedly inhaling, exhaling, and retaining the breath. Consequently, the body and the senses become completely detached or helpless, the vibration of the life-force (*Prana-spandan*) dissolves, and the mind becomes one-pointed and restrained. Similarly, because the body, mind, life-force, and senses become detached and overpowered, the balanced state of absorption (*Samadhi*) occurs.

Prior to this Samadhi, many other movements happen to the practitioner. Samadhi is achieved through all these movements, such as posture (*Asana*), breath-control (*Pranayama*), lock (*Bandha*), seal (*Mudra*), and channel-purification (*Nadi-shuddhi*). Once Samadhi is established, these movements continue to occur as per necessity. The more these movements become naturalized and firm, the longer this balanced state continues to come and go. For this reason, along with other movements, the *Shambhavi Mudra* occurs to the practitioner, by which the target is within and the gaze is outward. Thus, the *Shambhavi Mudra*, which is devoid of blinking or opening the eyes, takes place.

[Page 270]

This Shambhavi Mudra is kept secret in all the Tantras, which the practitioner accomplishes by himself without any effort. Similarly, the *Khechari Mudra* also occurs to the practitioner, wherein the tongue turns backward to touch the palate and nectar is consumed; this too happens automatically. The Khechari Mudra, which grants the realization of nectar at the station of Lord Shiva, and the Shambhavi Mudra, which demonstrates the true nature of Shiva, occur automatically to the practitioner. Through their influence, the dawning of the absolute spiritual reality (*Atma-tattva*) takes place within the practitioner, whereby the practitioner experiences himself in a state of all-pervading consciousness (*Vibhutva-bhava*).

न किञ्चिदपि जानन्ति स्वात्मध्यानपरायणः । तदा यत्परमं सौख्यं मनोवाचामगोचरम् ॥८॥

स्वयमेवानुभूयन्ते शर्करा क्षीर पानवत् । कीदृशं तादृशं सौख्यं इति वक्तुं न शक्यते ॥९॥

दृश्यते पुलिकाद्यैर्यत्तद् ब्रह्मध्यानमुच्यते । यत्सुखं विद्यते ध्याने देहावेशकरं परम् ॥

कथितुं नैव शक्नोति प्रबुद्धस्तत्समाहितः । ब्रह्माध्यानपरानन्दपराः सुकृतिनो नराः ।

क्षणेऽप्यत्राहते तस्मिन् शोचन्त्यासंहता इव ॥

Commentary: In this manner, when the practitioner attains the Shambhavi and Khechari Mudras, the bodily, mental, and other various movements subside, and only the movements of the life-force (*Prana*) remain. The Prana enters the cavity of the *Sushumna*, and the Shambhavi and Khechari Mudras remain firmly locked. Due to this, the meditation on the Self that occurs to the practitioner is indescribable.

[Page 271]

In that state, the practicing Yogi knows nothing; his external awareness disappears, and he becomes completely absorbed in the spiritual reality (*Atma-tattva*). Therefore, he knows nothing other than the Self. However, the supreme happiness that exists in that meditation is beyond the reach of speech and mind. The one who meditates can only experience it himself, but cannot describe it to anyone else.

Consequently, the nature of the happiness and bliss that practitioners experience through the practice of Yoga cannot be expressed in any manner whatsoever. Nevertheless, a slight introduction to their inner bliss can be perceived through their external symptoms.

Those people who perform the Yoga practice bestowed by the Guru, whose Kundalini power has become active, and whose meditation naturally merges into the object of meditation by mere resolve—they alone know their internal symptoms. However, some external symptoms also manifest in them to a small extent. The movements of their mind, life-force, and body adopt a state of pure goodness (*Sattvikta*). Therefore, the senses become peaceful, clear, and radiant. They always remain bloomed and delighted with an ecstasy of bliss.

By the mere memory of meditation, their gaze begins to turn inward; hence, the eyes appear intoxicated. The voice becomes gentle and choked with emotion (*Gadgadh*). Due to the happiness of the inner soul, ecstatic horripilation and trembling begin to happen in the body, and the inhalation and exhalation stop. If these symptoms of Brahman-meditation are seen, one should understand that the meditation is progressing correctly. Because the Kundalini power awakens, the mind, life-force, and body become filled with divine possession.

[Page 272]

The happiness obtained in meditation during that bodily possession cannot be revealed by the practicing seekers even after awakening from meditation. Those fortunate practitioners who meditate upon Brahman in this manner, if they fall away from the supreme bliss of that meditation even for a moment, express grief like a person who has been struck an injury. They do not desire the separation from the bliss of supreme meditation even for a single moment.

Vayaviya Samhita, Chapter 11:

प्रत्याश्च प्रवर्तन्ते प्रशस्तफलसूचकाः । मयि भाववतां पुन्सां प्रागदृष्टार्थगोचराः ॥३॥

कम्पस्वेदोऽश्रुपातश्च कण्ठे च स्वरविक्रिया । आनन्दाद्युप लब्धिश्च भवेदाकस्मिको मुहुः ॥३॥

एतैर्व्यस्तैः समस्तैर्वा लिगैरव्यभिचारभिः । मन्दमध्योतमैर्मावै विज्ञेयास्ते नरोत्तमाः ॥३॥

Commentary: Lord Maheshwara says that when humans become endowed with faith and devotion toward Me—either through the transmission of power (*Shaktisanchar*) by a true Guru, by the grace of God, due to the intense merits of past lives, or through devotional practices like the worship of Shiva—then the Kundalini power becomes awakened. The practice of Yoga performed in past lives manifests in this life, due to which various types of movements indicating commendable fruits are set into motion. These indications serve as signs of the unseen perfection (*Adrishta-siddhi*) of humans.

The practitioner experiences trembling, sweating, shedding of tears, vocal distortions in the throat leading to altered sound pronunciations, as well as jumping, dancing,

[Page 273]

weeping, shouting, and other such movements suddenly and repeatedly under the possession of the acquisition of bliss. Those humans in whom all these un-artificial (spontaneous) symptoms manifest either separately in an isolated manner or all together in a mild, medium, or intense state—such devotees should be known as excellent, foremost practitioners.

In the mild state (*Manda-bhava*), physical movements like trembling can be stopped by mere will. In the medium state (*Madhyama-bhava*), the momentum of physical and mental movements is controlled with difficulty; meaning, the mind experiences pain if it tries to stop the external and internal movements. The intense state (*Uttama-bhava*) is that in which the movements completely overpower the mind and body, and the desire to stop the kinetic power does not even arise.

यथा योऽग्नि समावेशान्नायो भवति केवलम् । तथैव मम सान्निध्यान्नते केवल मानुषाः ॥ ३८॥

अवज्ञानं कृतं तेषु नरैर्व्यामूढचेतनैः । आयुः श्रियं कुलं शीलं हत्वा निरयमावहे ॥४०॥

Commentary: Those devotees whose Kundalini power has awakened by the Guru's grace, thereby generating devotion toward Me, must not be considered ordinary humans. Because just as iron does not remain mere iron when fire enters it, similarly, by coming into My close proximity, they do not remain mere humans. Rather, having achieved the divine state, they are endowed with divine attributes, possessed of celestial power, and are worthy of worship. Therefore, those foolish people who show disrespect to such devotees of Mine, go downward toward degradation, destroying their lifespan, wealth, lineage, fortune, and character.

[Page 274]

Vayaviya Samhita, Chapter 26:

सर्ववेदसयी देवी सर्वमन्त्रस्वरूपिणी । सर्वमंत्रात्मिकता विद्या वेद विद्याप्रकाशिनी ॥

सैव कुण्डलिनी माया शुद्धाध्वपरमासती । सा विभागस्वरूपैव षडध्वात्मा विजृम्भते ।

तत्र शब्दास्त्रयोऽध्वानस्त्रयश्चार्थाः समीरिताः ॥२॥

Commentary: In this very manner, when the Kundalini power awakens and becomes active, the actual Yoga begins, which is itself named natural Yoga (*Svadhavika-yoga*), *Siddha-yoga*, and *Mahayoga*. This alone is the path that bestows perfection. Through this means, the Kundalini power—which is the embodiment of all Vedic knowledge, the form of all mantras, contains the essence of all mantras, and is the revealer of Vedic wisdom—causes all movements to happen, whereby the true nature of all mantras and all sciences becomes illuminated.

Then practitioners witness the visual forms of gods and goddesses, obtain their grace, and know the structural science of the mantras of the scriptures as well as begin to comprehend the deep secrets of the mantras. That Kundalini power manifests in a sixfold path: via three word-forms (*Shabda*), namely letter (*Varna*), word (*Pada*), and mantra; and via three object-forms (*Artha*), namely sphere (*Bhuvana*), principle (*Tattva*), and art (*Kala*).

As a result, one experiences the knowledge of the sphere (*Bhuvana*)—meaning the divine inner worlds. One gains the knowledge of the principles (*Tattva*)—the thirty-six elements starting from earth onwards. And when the expression of art (*Kala*)—the wisdom-power of Goddess Kundalini—is recognized, one grasps the letters, words, and mantras. The Kundalini power pierces and purifies the six chakras,

[Page 275]

enters the path of the *Sushumna*, and sequentially demonstrates the states of Samadhi to the practitioner. For the union of Shiva and Shakti, inspired by the impulse of the Kundalini power, practitioners perform such miraculous and astonishing movements that cannot even be imagined. According to their respective past impressions, practitioners perform physical, mental, and life-breath movements of Hatha, Mantra, Laya, and Raja Yoga, which are of diverse types and are not easy to describe. Nevertheless, whichever experiences have been observed among practitioners are described here.

Movements for Channel Purification (नाड़ी शुद्धि की क्रियायें)

Gheranda Samhita, Fifth Upadesha:

मलाकुलासु नाड़ीषु मारुतो नैव गच्छति । प्राणायामः कथं सिद्धस्तत्त्वज्ञानं कथं भवेत् ।

तस्मादादौ नाड़ी शुद्धि प्राणायामं ततोऽभ्यसेत् ॥३४॥

Commentary: Because all the channels (*Nadis*) of the body are covered with impurities, the life-breath (*Prana*) does not enter the *Sushumna* easily. Therefore, the perfection of Pranayama is not achieved, nor does the knowledge of reality (*Tattvajnana*) arise. Hence, it is necessary to purify the channels in the beginning. For this reason, the Kundalini power first causes the movements for channel purification to happen to the practitioners.

Movements such as *Vatakrama*, *Vyutkrama*, *Shitkrama*, *Bhastra*, *Agnisara*, *Vayusara*, *Nauli*, and *Kapalbhati*—which perform the work of *Neti*, *Dhauti*, and *Basti*—happen automatically to the practitioners through the air in the form of exhalation (*Rechaka*), inhalation (*Puraka*), and retention (*Kumbhaka*) Pranayama. That is, all these movements happen to the practitioners through the mouth, nose, anus, and genitals in the form of emitting, absorbing, and restraining the *Prana* and *Apana* breaths under the inspiration of the Kundalini power.

[Page 276]

Bodily Alterations (*Anga-vikriti*): Practitioners automatically perform various types of life-force movements, such as diverse dramatic gestures, bodily agitations and shaking, stretching, massaging of limbs, yawning, rubbing, striking against things, visual distortions, rolling of the eyeballs, thrashing—the contraction and extension of hands and feet—running, wandering, spinning around, whirling, sliding on the floor and rolling all over the house, dancing, frog-leaping—jumping and landing from a seated lotus posture, leaping, skipping, and exhibiting physical and mental gestures and emotions similar to a madman, a drunkard, or one possessed by a spirit.

Furthermore, depending on the past impressions of the practitioners, many other altered movements occur, such as trembling, internal vibrations, throbbing, tactile sensations, yawning, laughter, weeping, deep sighs, stupefaction (*Stambha*), the body becoming heavy and pinned to the ground, excessive speed of inhalation and exhalation, sweating, shedding

of tears from the eyes, salivation, emaciation of the body, reduction of stool and urine, or constipation, minimal sleep or excessive sleep, or insomnia, feeling cold or experiencing extreme heat, the manifestation of latent diseases residing in the body, body aches, sexual arousal, intense carnal desire, involuntary discharge of semen, or diarrhea, passing urine, the onset of fever, or the escalation of pre-existing bodily conditions like asthma. The Kundalini power causes these diverse types of movements to happen according to the practitioner's past impressions so that all the diseases of the practitioner are quickly destroyed.

[Page 277]

Vocal Distortion (*Svara-vikriya*)

Altered Sounds: Making various types of sounds from the mouth, nose, or throat; vocal exercises—making sounds similar to diverse musical notes, animals, birds, frogs, dogs, cats, lions, tigers, etc.; roaring, barking (*Humkar*), screaming, and making terrifying noises; starting to babble or talk incoherently; speaking strange or unknown languages; weeping sounds—crying using various musical pitches; laughter sounds—bursting into laughter with diverse emotional expressions; singing, chanting the names of God (*Kirtan*); making instrumental mouth-sounds—producing vibrations similar to a drum (*Mridang*) or lute (*Tanpura*); clapping systematically in rhythm; composing prose, poetry, or songs; delivering discourses; and remaining highly enthusiastic and free from laziness. In this manner, various types of vocal pitches automatically form and dissolve within the practitioner.

Posture (*Asana*)

Gheranda Samhita, Second Upadesha:

सिद्ध पद्मं तथा भद्रं मुक्त' वज्रञ्च स्वस्तिकम् । सिहञ्च गोमुखं वीरं धनुराससमेव च ॥३॥

मृतं गुप्तं तथा मात्स्यं मत्स्येन्द्रासनमेव च । गोरक्षं पश्चिमोत्तानं उत्कटं संकटं तथा ॥४॥

[Page 278] मायुरं कुक्कुटं कूर्म तथा चोत्तान कूर्मकम् । उत्तानमंडूकं वृक्षं मण्डूकं गरुडं वृषम् ॥५॥

शलभं मकरं उष्ट्र भुजंगञ्चयोगासनम् ॥

Commentary: Postures include diverse types such as *Siddha*, *Padma*, *Bhadra*, *Mukta*, *Simha*, *Gomukha*, *Vira*, *Dhanush*, *Mrita*, *Gupta*, *Matsya*, *Paschimottana*, *Matsyendra*, *Goraksha*, *Utkata*, *Mayura*, *Kukkuta*, *Kurma*, *Manduka*, *Vriksha*, *Garuda*, *Vrishabha*, *Shalabha*, *Makara*, *Ushtra*, *Bhujanga*, and various other yogic postures. Through these postures, the body achieves stability, the digestive fire works excellently within the body, the attributes of passion (*Rajoguna*) and ignorance (*Tamoguna*) are subdued, and the body remains free from disease.

The practitioner experiences postures corresponding to various types of species. Because the soul has already taken millions of births, it must have also wandered through the eighty-four lakh species. Therefore, highly subtle impressions of those species reside within the soul, which come to the path of memory upon the awakening of the Kundalini power and then depart. Like a dream, these impressions appear to the practitioner during the state of meditation.

Due to this, the practitioner automatically exhibits specific behaviors. The practitioner can deduce which species' impressions are active based on the physical, mental, life-breath, and vocal movements. Alternatively, when the practitioner's pure memory becomes firm, he thoroughly experiences the impressions of past lives himself; this has also been directly witnessed.

Therefore, the postures that practitioners perform are also the result of their past impressions. Consequently, practitioners automatically perform thousands of types of postures out of the eighty-four lakh variants. Postures of the plant kingdom (*Udbhijja-yoni*) include *Padma*, *Tala*, *Vriksha*, etc. Postures of aquatic species include *Kurma*, *Matsya*, *Makara*, etc. Postures of the insect/reptile kingdom include *Bhujanga*, *Shalabha*, *Vrischika*, etc. Postures of the bird kingdom include *Mayura*, *Garuda*, *Kukkuta*, *Hamsa*, etc. Postures of the animal kingdom include *Simha*, *Vrishabha*, *Ushtrasana*, etc.

[Page 279]

These postures are performed in various ways—standing, sitting, reclining, sleeping, upside down, straight, slanted, and bent—and manifest in numerous configurations.

Locks and Seals (*Bandha-Mudra*)

Hathayoga Pradipika, Third Upadesha:

महामुद्रा महाबंधो महावेधश्च खेचरी । उडघ्यानं मूलबंधश्च बंधो जालंधराभिधः ॥६॥

करणी विपरीताख्या वज्रोली शक्तिचालनम् । इदं हि मुद्रा दशकं जरामरणनाशनम् ॥७॥

Commentary: The ten seals—*Mahamudra*, *Mahabandha*, *Mahavedha*, *Khechari*, *Uddiyana*, *Mulabandha*, *Jalandhara-bandha*, *Viparitakarani*, *Vajroli*, and *Shaktichalana*—destroy old age and death. These also fall within the classification of postures.

Gheranda Samhita, Third Upadesha:

महामुद्रा नभोमुद्रा उडघानं जलंधरम् । मूलबंधो महाबंधो महावेधश्चखेचरी ॥१॥

[Page 280] विपरीतकरी योनिर्वज्त्रोली शक्तिचालनी । ताडागी मांडुकी मुद्रा शाम्भवी पचधारण ॥२॥

अश्विनी पाशिनी काकी मातगी च भुजंगिनी । पर्चावशति मुद्राणि सिद्धिदानीह योगिनाम् ॥३॥

Commentary: These twenty-five seals—*Mahamudra*, *Nabhomudra*, *Uddiyana*, *Jalandhara*, *Mulabandha*, *Mahabandha*, *Mahavedha*, *Khechari*, *Viparitakarani*, *Yoni*, *Vajroli*, *Shaktichalani*, *Tadagi*, *Manduki*, *Shambhavi*, *Parthivi*, *Ambhasi*, *Vaishvanari*, *Vayavi*, *Akashi*, *Ashvini*, *Pashini*, *Kaki*, *Matangi*, and *Bhujangini*—bestow perfection upon Yogis. These are also performed along with the postures.

The primary function of postures is to stabilize the body and efficiently operate the ten vital airs (*Vayus*), and the primary function of seals is to firm the body and fix the life-breath (*Prana-vayu*) in specific organs, whereby the mind becomes capable of concentration.

The Locations of the Seals: In the anus and generative organ occur the *Ashvini Mudra*, *Mulabandha*, and *Mahabandha*; their movement is accomplished by contracting and expanding the anus. In the navel and abdomen occur the *Uddiyana-bandha*, *Tadagi Mudra*, and *Sarangi*; their function is to fill and empty the air inside the abdomen. In the contraction of the throat occurs the *Jalandhara-bandha*. In the eyes occur *Trataka* and

the *Shambhavi Mudra*. In the ears occur internal sound perception (*Nada-shravana*), the *Shanmukhi Mudra*, and *Bhramari*. In the tongue occur *Khechari*, *Nabhomudra*, and *Manduki*. In the mouth occur *Bhujangi*, *Kaki*, and the *Yoni Mudra*. In the head occurs *Viparitakarani*. Throughout the whole body occur *Mahamudra*, *Mahavedha*, as well as striking (*Tadana*) and manipulating movements, etc.

[Page 281]

In this manner, the nature-goddess Kundalini power automatically causes all movements to happen to the practitioner in accordance with the scriptures. Through the practice of these locks and seals, the practitioner's bliss and enthusiasm increase. Through their daily practice, the digestive fire (*Jatharagni*) is kindled, and asthma, cough, spleen disorders, and all twenty types of phlegm (*Shleshma*) diseases are completely destroyed.

Breath Control (*Pranayama*)

Linga Purana and Vayaviya Samhita:

आनंदोद्भव योगार्थ निद्रा घूस्तिथैव च । सेमाञ्चध्वनी सम्विद्ध सांग मोटन कम्पनम् ॥१॥

भ्रमणं स्वेद जल्पाश्रु सम्बिन्मूर्छा भवेद्यदा । तदोत्तमोत्तमः प्रोक्तः प्राणायामः सुशोभनः ॥२॥

Commentary: In the science of Yoga, Pranayama has been stated as the principal means for awakening the Kundalini power. According to the scriptural statements of Yoga, the Kundalini awakens when sweat is produced through mild Pranayama, trembling occurs through medium Pranayama, and the levitation of life-breath happens through intense Pranayama. These Pranayamas have to be performed with effort by working hard using one's own will.

However, when the Kundalini awakens and causes the movements to happen, then even greater Pranayamas occur automatically without any hard work. Through them, symptoms of great bliss, whirling, yogic sleep (*Yoga-nidra*), and horripilation arise within the practitioner. The practitioner enters an ecstasy of bliss and begins producing the sound of *Om*. Contortions of the body, trembling, spinning around, sweating, and babbling begin to happen, and tears of bliss begin to flow.

[Page 282]

The practitioner enters a conscious swoon (*Murchha*) through which the meaning of Yoga becomes clear; this indeed is the most excellent among the excellent forms of Pranayama. Whenever the Kundalini power needs to pass through the cavity of the *Sushumna* to reach the *Brahma-randhra*, the Great Goddess Kundalini herself makes the practitioner perform Pranayama along with various types of movements according to the scriptural statements of Yoga. This ensures that the practitioner's mind, life-force, and body become healthy and organized, and the practitioner can achieve his desired goal without effort.

Similarly, the great power Kundalini makes the practitioner perform several types of Pranayama. There are eight types of retention (*Kumbhaka*) Pranayama: *Suryabhedan*, *Ujjayi*, *Shitkari*, *Shitali*, *Bhastrika*, *Bhramari*, *Murchha*, and *Plavini*. Apart from these, there are external, internal, stagnant-state (*Stambha-vritti*), and absolute retention (*Kevala Kumbhaka*) Pranayamas, which happen automatically to the practitioner as per necessity. The actual science of all these is known only by performing Yoga practice.

Along with this, the knowledge of the elemental groups of the five elements (*Pancha-bhuta*) flashes within the practitioner automatically. Those practitioners who have arrived with past-life practices of knowledge, Yoga, devotion, mantra, chanting, and worship of gods and goddesses experience the following upon the awakening of their Kundalini power in this life according to their past impressions:

- **Means of Knowledge:** Experiencing the oneness of the absolute spiritual reality in everything.
- **Means of Yoga:** Performing the eight-limbed Yoga movements like *Yama* and *Niyama*.
- **Means of Devotion:** The symptoms of divine love—mental instability, mental agitation, intense fear and trembling, doubt, uncertainty, fierceness as well as pride, blooming joy, melancholy, dream-filled sleep, deep sleep, swooning, and emotional absorption (*Bhava-samadhi*).

- **Mantra-Chanting Practitioners:** Experiencing the aforementioned group of symptoms along with visions of gods and goddesses according to the path of devotion.

Identical movements do not happen to all practitioners. The nature and inclination of everyone are different; therefore, the experiences and movements of practitioners are also different. Because of the variation in the past impressions of each individual practitioner, everyone's movements cannot be the same. However, the ultimate fruit of everyone's practices is the same: Samadhi, or knowledge and liberation.

[Page 283]

The Nine Sentiments (*Nava-Rasa*)

रौद्रोऽद्भुतच शृङ्गारो हास्यं वी रो दया तथा । भयानकश्च वीभत्सः शान्तः सप्रेमभक्तिकः ॥

Commentary: These include:

- **Fierce (*Raudra*):** Intense or angry emotion.
- **Astonishing (*Adbhuta*):** Wonder-inducing emotion.
- **Erotic (*Shringara*):** Delight or love-inducing emotion.
- **Comic (*Hasya*):** Laughter, joy, and cheerfulness.
- **Heroic (*Vira*):** Enthusiasm-filled emotion.
- **Compassionate (*Daya*):** Mercy or pity.
- **Terrific (*Bhayanaka*):** Fear-indicative emotion.
- **Disgusting (*Vibhatsa*):** Expression of revulsion.
- **Peaceful (*Shanta*):** Loving, devoted, and humble emotion.

These nine emotional states are called sentiments (*Rasas*).

Upon the awakening of the Kundalini power, the knowledge of various types of unstudied scriptures and all unknown groups of sentiments manifest automatically, and the practitioner remains intensely blissful within that emotional possession. The vibrations that arise in the mind are

manifested into active forms according to his own past impressions, which carry no fixed chain or sequential order. Whichever emotional tendency arrives at a given moment performs its respective function.

Through the unmanifest conscious power, highly subtle and sometimes intense emotional impulses are given to the practitioner's mind. There is no need to deliberate upon this; it simply needs to be allowed to translate into action. Therefore, practitioners should fearlessly let their willpower translate into action.

[Page 284]

When the fierce sentiment manifests in the practitioner, then during the time of practice, he expresses his fierce form through anger and harsh language. When the movements of the astonishing sentiment take place in the practitioner, he expresses immense wonder, because his experiences are themselves wonder-inducing. Similarly, when the erotic sentiment dawns in the practitioner, he views his worshipped deity as a husband or becomes immersed in self-delight (*Atma-rati*).

When the comic sentiment develops in the practitioner, then during the time of practice, he performs the action of laughing through any of the six types of laughter: smile (*Smita*), laugh (*Hasita*), open laugh (*Vihasita*), sarcastic laugh (*Avahasita*), uproarious laugh (*Apahasita*), and excessive laugh (*Atihasita*). He keeps laughing in various ways for hours.

If the emotion of the heroic sentiment arrives while performing movements, the practitioner—with immense agility—roars, challenges, thrashes, twists and contorts the body, or easily accomplishes the hardest tasks under that possession. If he wishes in that state, he can even break or twist the strongest of objects; meaning, during the time of practice, he becomes filled with enthusiasm like a warrior.

During the time of practice, many practitioners become filled with the compassionate sentiment. Then they weep in a pain-expressive, compassion-inducing tone and move others to tears.

[Page 285]

As soon as many practitioners sit down to practice, fear enters their inner self, making them terrified or causing them to utter fear-expressive sounds. Several practitioners utter words of criticism and revulsion during the time of practice and perform physical gestures of rejection.

Similarly, practitioners of a peaceful disposition sit motionless during the time of practice, stopping the operations of the physical, mental, and life-breath movements, and remain still. They become attached to their inner soul, whereby they experience supreme peace and immense happiness. In this manner, inside the practice of Mahayoga, physical, mental, and life-force movements happen to the practitioners under the inspiration of the inner soul.

The knowledge of all principles and gross material subjects is obtained, and these natural elements become favorable to the practitioner. The practitioner begins to know their location, function, status, and true nature by himself, and takes material and spiritual assistance from them according to his necessity. They also never act contrary to the practitioner.

These Movements are Not Devoid of Meaning (ये सब क्रियायें अर्थ शून्य नहीं हैं)

Kularnava Tantra, Eighth Patal:

यत्र यत्यत्कृतं कर्म शुभं वा यदि वाशुभम् । तत्सर्वं कुरुते प्रीयै जायते सुर सुन्दरि ॥१॥

जल्पो जपफलं तन्द्रा समाधिरभिधीयते । विक्रिया पूजनं देवि छद्दितं भैरवी बलिः ॥२॥

मुक्तिः स्याच्छक्तिसंयोगः स्तोत्रं तत्कालभाषितम् ।

[Page 286] न्यासोऽवयवसंस्पर्शों भोजनं हवनक्रिया । वीक्षणं ध्यानमीशानि शयनं वन्दनं भवेत् ॥३॥

Commentary: Therefore, because the practitioner's great power Kundalini is awakened, whatever has been performed—whether chanting, penance, scriptural recitation, worship, right side up, or upside down—everything becomes auspicious and begins to bear fruit, and all gods and goddesses become pleased. Whatever auspicious or inauspicious ritual actions

practitioners perform at the time of movement serve to cultivate the love of the inner Lord.

Therefore, the practitioner's babbling or talking during the movement yields the fruit of chanting (*Japa*). The drowsiness or sleep of that time yields the fruit of Samadhi. The movements and gestures of the limbs grant the fruit of worship (*Puja*). The exhalation, inhalation, and retention Pranayamas serve as sacrificial offerings (*Bali*), through which all sins are destroyed.

Similarly, the union with the Kundalini power at that time yields the fruit of liberation. Speaking during the time of spiritual practice is as fruitful as reciting hymns (*Stotra*). The manipulation of limbs with the hands—massaging and touching one's own body parts—acts as the placement of mantras (*Mantra-nyasa*).

The food consumed at the time of movement yields the fruit of a fire-sacrifice. Whichever direction the gaze is cast or looked at under the possession of the kinetic power constitutes a form of meditation. From that, the fruit of meditation is achieved. Lying down while performing movements yields the fruit of prostrating in full salutation (*Sashtanga Pranam*) before God.

In this manner, whatever movements practitioners perform due to the awakening of the Kundalini according to their respective past impressions —whether auspicious or inauspicious—all transform into spiritual knowledge and become highly auspicious and bliss-granting.

[Page 287]

Cessation of Karma Through Yogic Movements (योगक्रिया द्वारा कर्मनिवृत्ति)

Vayaviya Samhita, Chapter 11:

अध्यात्मविद्या हि नृणां सौख्यमौक्ष्यकरीभवेत् । धर्म कर्म तथा जप्यमेतत्सर्वं निवर्तते ॥१॥

मत्प्रसादाद्विशुद्धानां दुखमाश्रमरक्षणम् । न विधि न निषेवश्च तेषां मम यथा तथा ॥३०॥

Commentary: For humans scorched by the three miseries, the sole remedy to find supreme peace while residing in the world is the science of

spiritual Yoga (*Adhyatma-yoga-vidya*), which grants supreme happiness and liberation. Upon its acquisition, all of the practitioner's ritual actions, scriptural recitations, worship, chanting, and penance drop away automatically, and the practitioner becomes free forever from all ritual actions tied to scriptural injunctions and prohibitions.

Therefore, Lord Maheshwara says that for those practitioners who have become purified by the kinetic power of My grace, protecting the stages of life (*Varnashrama-dharma*) stated in the scriptures is painful. Hence, they cannot protect the duties of the life-stages, nor is it necessary for them to do so. Because through the strength of My devotion and power, they—like Me—are beyond injunctions and prohibitions. Consequently, there is no bondage of injunctions and prohibitions for them.

[Page 288]

तृतीयपूर्णज्ञाने तु नित्यकर्मनिराकृतिः । चतुर्थाद्वैतबोधेतु सोऽतिवर्णाश्रमी भवेत् ॥२॥

Commentary: ...Third, when complete knowledge is achieved by the practitioner through the practice of Yoga, they renounce daily obligatory duties (*Nitya Karma*); and fourth, the practitioner attaining non-dual realization experiences the cessation of duties tied to social classes and life-stages (*Varnashrama-dharma*). In this manner, through the dawning of knowledge by the kinetic power of Lord Shiva's grace, upon achieving stability and attaining completeness, all of the practitioners' daily, occasional, interested, penitential, and forbidden actions are renounced, and the practitioners become the very form of Shiva through non-dual realization. Then, no actions can bind them.

Twelfth Light (द्वादश प्रकाश)

Creation of Mantras by the Kundalini Power Through Initiation (दीक्षा द्वारा कुण्डलिनी शक्ति की मन्त्र सृष्टि)

Sharada Tilaka Tantra, First Patal:

यदा भवति सा संविद्वगुणी कृतविग्रहा । सा प्रसूते कुण्डलिनी शब्द ब्रह्ममयी विभुः ॥

ततो ध्वनितस्मान्नादस्तस्मान्निबोधिका ॥१०८॥ ततोऽर्धेन्दुस्ततो विन्दुस्तस्मादासीत्परा ततः ॥

पश्यन्ती मध्यमा वारंणी वैखरी सर्ग जन्मभूः । इच्छा-ज्ञान-क्रियात्मासौ तेजोरूपा गुणात्मिका ॥१०९॥ क्रमेणानेन सृजति कुण्डली वर्णमालिकाम् ॥

[Page 289]

Commentary: When, through Guru initiation, the self-illuminating power of knowledge, Goddess Kundalini, becomes active with specific attributes to grant the practitioner the realization of Her true nature, She gives birth to numerous miraculous and virtuous powers from Her sound-Brahman nature (*Shabda-Brahman*). From that power, She manifests and purifies: *Dhvani* (sound), *Nada* (resonance), *Nibodhika*, *Ardhendu* (crescent moon), *Bindu* (point), *Para*, *Pashyanti*, *Madhyama*, and *Vaikhari* speech, which is the birthplace of the manifestation of the alphabet (*Varnamala*).

This Kundalini power alone, taking the form of light and resting upon the triple attributes (*Gunas*), manifests as the powers of Will (*Ichha*), Knowledge (*Jnana*), and Action (*Kriya*), and creates the speech and the alphabet in the aforementioned sequential order. During the time of spiritual practice, the practitioner can recognize these through the symptoms of the movements occurring within himself, identifying which specific movements of the Kundalini power he is experiencing.

[Page 290]

In the first stage, which is the true nature of the Kundalini as pure consciousness (*Samvit*), the practitioner experiences that the body, mind, and life-force have become devoid of independent strength, yet pure awareness remains intact. Second, when She manifests as power (*Shakti*), the practitioner experiences the active force of the mind and life-breath within himself.

Next, upon the generation of *Dhvani* (sound), the practitioner hears an unmanifest sound vibration within his inner self, but cannot precisely determine the nature of the resonance. When the Kundalini takes the form of *Nada* (resonance), the practitioner clearly hears a manifest, exceptionally subtle resonance inside himself. After this, the practitioner

becomes aware of the *Nibodhika* state, in which the vision of divine lights begins. Then, *Ardhendu*—visions of the moon—takes place, followed by the manifestation of light in the form of a point (*Bindu*).

From that, all types of internal resonances become highly distinct, and he experiences various individual sounds—such as a lute, a flute, or a humming bee—within the stages of *Para*, *Pashyanti*, and *Madhyama*. Finally, via *Vaikhari* speech, he expresses these sounds through various types of movements in the form of the alphabet.

गुणिता सर्वगात्रेषु कुण्डली पर देवता । विश्वात्मना प्रबुद्धा सा सूते मन्त्रमयं जगत् ॥५७॥

एकधा गुणिता शक्तिः सर्व विश्वप्रर्वातनी । वेदादिबीजं श्रीबीजं शक्तिबीजं मनोभवम् ॥५८॥

[Page 291] प्रासदं तुम्बुरं पिण्डं चिन्तारत्नं गणेशवरम् । मार्तण्ड भैरवं दौर्ग नारसिंहं वराहजम् ॥५९॥

वासुदेवं हयग्रीवं बीजं श्री पुरुषोत्तमम् । अन्यान्यपि च बीजानि तदोत्पादयती ध्रुवम् ॥६०॥

Commentary: When that divine power, who is the supreme deity Herself, awakens and thoroughly causes the movements to happen, She pervades all the limbs of the practitioner's body and begins to construct a mantra-filled universe, whereby the practitioner begins to chant the primordial seed-mantra of the Vedas and scriptures, the syllable *Om* (*Pranava*). Simultaneously, entering a state of divine possession, he begins to utter and chant the root seed-mantras—such as *Om, Hrim, Shrim, Klim*—of various gods and goddesses, including Shiva, Shakti, Vishnu, Surya, Ganapati, Durga, Bhairav, Nrisimha, Varaha, Vasudeva, Hayagriva, and Purushottam.

In this manner, the Kundalini power certainly brings forth from his mouth other diverse mantras that the practitioner has never seen, heard, or learned, so that even those mantras that were astrologically unfavorable to his name-sign and capable of causing harm become conscious (*Chaitanya*) and perfected (*Siddha*). This successfully proves the absolute oneness of

the mantra-revealing Kundalini power and the consciousness of the mantra.

The Self-Perfected Pranava (स्वतः सिद्ध प्रणव)

Katha Upanishad, First Chapter:

एतदेवाक्षरं ब्रह्म ह्य तदेवाक्षरं परम् । एतद्धचे वाक्षरं ज्ञात्वा यो यदिच्छति तस्यतत् ॥१६॥

[Page 292] एतदालम्बनं श्रेष्ठं एतदालम्बनं परम् । एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥१७॥

Commentary: In this manner, from the manifest, unmanifest, and all-pervading state of the Kundalini power, first the seed-mantra of the Vedas, *Omkara*, is revealed, and after *Om*, the mantras of other gods and goddesses are constructed. Therefore, upon the awakening of the Kundalini power, the practitioner becomes aware of the primary word-form sound *Omkara* within the *Para* stage of speech, because the creation of all mantras originates from *Omkara* alone.

This syllable *Om* itself is Brahman, and this alone is the most supreme. Whosoever recognizes this as spontaneously flashing within their inner soul attains whatever desire they harbor; this *Om* is the supreme and most excellent support. Knowing this supreme refuge through the practice of Yoga leads to the attainment of the realm of Brahman (*Brahma-loka*).

Therefore, it is the declaration of the Vedas that this seed-form *Om* is Brahman. Brahman is beyond speech and mind; similarly, this personified *Om* present in the Vedas is also the implied meaning (*Lakshyarath*) beyond the reach of mind and speech. Just as the nature of Brahman cannot be expressed through speech, in the exact same way, the nature of this *Om* cannot be expressed through ordinary speech, but it is realized inside the self exactly like Brahman.

Ordinarily, the characters used in practice consist of sixteen vowels and thirty-six consonants. According to grammar, they vary across acute (*Udatta*), grave (*Anudatta*), and circumflex (*Svarita*) pitches, and are pronounced as short (*Hrasva*), long (*Dirgha*), or protracted (*Pluta*) vowels.

However, none of those characters possess a form or shape identical to this Brahman-form *Om*, which is the cosmic chant (*Udgitha*).

[Page 293]

Therefore, its pronunciation cannot be accomplished with the help of those ordinary characters either.

Varaha Upanishad, Fifth Chapter:

ह्रस्वो दहति पापानि दीर्घो मोक्षदायकः । आप्यायनः प्लुतोवापि त्रिविधो चारणे न तु ॥ ६८॥

Commentary: The duration for the fruits of chanting Vedic mantras is declared in the scriptures; therefore, by pronouncing and performing chanting and fire-sacrifices with the mantras of the Sama Veda using musical pitches like *Shadaja, Rishabha, Gandhara*, etc., its fruit is achieved immediately. The chanter (*Udgata*) of the Sama Veda produces the resonance of *Om* using the Vedic musical pitches during the cosmic chant worship (*Udgitha Upasana*), and that musical pitch is also inherent within it.

This *Om* is self-perfected; the arrangement of its wondrous musical pitches is accomplished by the Kundalini power. Then, when its short (*Hrasva*) pronunciation occurs, sins are destroyed; when pronounced with a long (*Dirgha*) pitch, liberation is attained; and when pronounced with a protracted (*Pluta*) pitch, the body, mind, and life-breath experience complete saturation and contentment.

The cosmic illusion (*Yogamaya*) Kundalini power, who accomplishes the work of the perfected Mahayoga, brings about all the pitches of the Vedic mantras. Then, this very *Omkara* sprouts forth from *Para* speech, transitions through *Pashyanti* and *Madhyama*, and finds expression in *Vaikhari*. As soon as the movement of *Vaikhari* begins, a trembling starts within the practitioner at the base of the spine (*Muladhara*) and at the root of the palate. Along with this trembling, a prolonged *Pranava* is pronounced across wondrous musical pitches like *Shadaja, Rishabha, Gandhara*, etc.

The resonance of this *Pranava* bears no relationship to vowels and consonant characters.

[Page 294]

The practitioner pronounces it by himself under the inspiration of the Kundalini power from the *Muladhara*. At that time, the practitioner mostly becomes half-unconscious and hears the humming of numerous resonances inside the space of the heart (*Hridayakasha*), but cannot specify individual sounds, and becomes completely overwhelmed by divine possession.

Then, he remains unaware that he is producing an exceptionally loud sound. If this sky-rending sound is produced at night in an open field, it travels for a distance of two to three miles. It sounds so sweet to the ears that it completely captivates the minds of the listeners; however, the musical notes and characters of the resonance cannot be distinctly comprehended. Rather, an extraordinary pitch composed of multiple blended musical notes is perceived.

Just as the chanters and listeners of the Sama Veda become entirely absorbed in the oneness of the pitch, in the exact same way, this spontaneous resonance of the *Pranava* plunges both into an objectless wonder. A part of its pitch resembles the sound *Hum*, but it cannot be precisely called *Hum*, because its uniqueness cannot be fully described.

When the sky-rending sound of the *Pranava* chanting born of the *Vaikhari* movement concludes its duration and dissolves, the practitioner can subsequently produce a similar sound by his own will as well, but the same spiritual bliss is not experienced. After producing the sound five to ten times, the mind desires to stop, fatigue sets in, and the voice in the throat cracks.

Naturally, under the possession of the movement, several practitioners used to produce the prolonged sound of *Pranava* for nearly four to five hours daily for a month; at that time, their pitch was sky-rending, and

[Page 295]

the body remained filled with spiritual agility. Describing the capacity of this yogic movement-skill crafted by the Mahamaya is not easy.

Following this prolonged *Pranava* sound, to some rare fortunate practitioners, this very sound becomes exceptionally subtle; in Mahayoga, this is named the spontaneous *Pranava* chanting (*Svateh Pranava Japa*). Compared to the prolonged *Pranava* chanting, the mind experiences a hundred times more happiness in this subtle chanting, and the operation of this chanting continues twenty-four hours a day. Even in dreams, the practitioner's mind remains active with it; there is no rule regarding its beginning or duration.

After the subtle *Pranava* chanting begins, the mind does not crave the glories and powers obtained through Yoga, and remains turned inward because of this chanting. Worldly desires diminish, and the mind becomes intensely faithful to the absolute spiritual reality and remains absorbed. It is not afflicted by lust or anger, the flow of the life-breath remains nearly motionless, and the inhalation and exhalation do not become deep. When the practitioner sits for the movement, other diverse movements occur less frequently; this movement alone remains primary.

Along with this, a subtle internal resonance becomes audible to the practitioner, targetable sometimes far and sometimes near. However, even in this state, the practitioner does not see any visions inside; his mind remains peaceful, vacant, and one-pointed. Depending on the time, external forgetfulness also occurs occasionally, but mostly the practitioner's mind retains the capacity to perceive external objects even in this state. From this state of spontaneous *Pranava* chanting, the mind becomes fully established in concentration (*Dharana*), whereby the practitioner conquers laziness and sleep, and

[Page 296]

the attribute of goodness (*Sattvaguna*) remains continuously active within the body.

This self-perfected *Pranava* set into motion by the *Vaikhari* movement crafted by the Yogamaya cannot be called a character-form *Om*, but must be called a sound-form vibration, because its resonance appears connected with the seven musical notes—*Shadaja, Rishabha, Gandhara, Madhyama, Panchama, Dhaivata*, and *Nishada*. However, the separate notes cannot be isolated; therefore, calling it extraordinary or wondrous is no exaggeration.

Consequently, in spontaneous *Pranava* chanting, the state of the mind is known to the mind alone. No practitioner has yet been able to describe the pitch of the subtle *Pranava* chanting; practitioners merely fall silent after calling this movement the un-struck *Om* sound (*Anahata Om Dhvani*) or the pursuit of internal resonance (*Nadanusandhana*).

However, there is a specific gradation between the un-struck sound and the sound of spontaneous *Pranava* chanting, because the un-struck sound is of ten types. When the life-breath goes to the *Brahma-randhra*, sounds of kettledrums and cymbals are heard; ultimately, when the breath stabilizes in the *Brahma-randhra*, the sounds of small bells, flutes, lutes, and humming bees are heard. Therefore, a gradation definitely exists between the pursuit of internal resonance and spontaneous *Pranava* chanting, because the pursuit of internal resonance is stable and permanent, while spontaneous *Pranava* chanting is dynamic and momentary.

The Name Pranava is the Implied Meaning of Om (प्रणव नाम ॐ लक्ष्यार्थ है)

The names of all objects constitute the literal meaning (*Vachyartha*), but their actual form constitutes the implied meaning (*Lakshyartha*). Similarly, during the time of chanting and spiritual practice, the form of this supremely holy Brahman, *Om*, is the literal meaning under the name *Pranava*, and during the time of stabilization after chanting, the form of Brahman, *Om*, is the implied meaning.

Just as a person's name is Hari: the word 'Hari' does not grant the realization of Hari's physical form, but grants the realization of the name; the name is the literal meaning. Upon meeting Hari, the realization of his form occurs; that form of his is the implied meaning.

Therefore, it is said in the Yoga Darshana: "*Tasya vachakah pranavah*" (His designator is the Pranava). The Pranava is the designator of God—meaning it reveals His name; therefore, it is the literal meaning. By meeting God through the practice of Yoga or through the practice of chanting, *Om* becomes the implied meaning.

Consequently, Pranava is the name, and *Om* is the object. Therefore, it is said again: "*Tajjapastadarthabhavanam*" (Its chanting and the

contemplation of its meaning are required). While chanting the Pranava, contemplating its meaning is also essential; this clearly proves that Pranava is the name and *Om* is the object. This *Om* is not a vowel or consonant character; that which is not a character at all, how can it be short, long, or protracted? Therefore, this character-form word 'Pranava' is the literal meaning of the name, and this sound-form 'Om' 'word' is the implied meaning. This subject of *Om*, which pierces the knot of the heart, is comprehensible only through the experience born of Yoga practice.

Yogashikhopanishad, Chapter 3:

यन्नमस्यं चिदाख्यातं यत्सिद्धीनां च कारणम् । येन विज्ञातमात्रेन जन्मबन्धात्प्रमुच्यते ॥ १॥

अक्षरं परमोनादः शब्द ब्रह्म ति कथ्यते ॥ मूलाधार गता शक्तिः स्वाधारा विन्दुरूपिणी ॥ २॥

तस्यामुत्पद्यते नादः सूक्ष्मबीजादिवाङ्कुरः । तां पश्यन्तीं विदुविश्वं यया पश्यन्ति योगिनः ॥ ३॥

Commentary: That which is the form of consciousness, is worthy of salutation, is the cause of all perfections, and by the mere experiential knowledge of which the soul is freed from the bondage of birth and death —the supreme resonance of the sound of such an imperishable *Om* is called the sound-Brahman (*Shabda-Brahman*). From the point-form power (*Bindu-rupini Shakti*) situated in the *Muladhara Chakra*, this sound-form *Om* is manifested. Just as a sprout emerges from a seed, in that very manner, the manifestation of *Omkara* takes place. The practitioner experiences this as *Para* speech in the *Muladhara*, as well as in the navel and in the *Pashyanti* stage.

हृदये व्यज्यते घोषो गर्जत्पर्जन्य सन्निभः । तत्र स्थिता सुरेशाणि मध्यमेत्यभिधीयते ॥ ४॥

प्राणेन च स्वराख्येन प्रथिता वैखरी पुनः । शाखा पल्लव रूपेण ताल्वादि स्थानघट्टनात् ॥ ५॥

अकारादिक्षकारान्तान्यक्षराणि समीरयेत् । अक्षरेभ्यः पदानि स्युः पदेभ्यो वाक्य संभवः ॥ ६॥

सर्वे वाक्यात्मका मन्त्रा वेदशास्त्राणि कृत्स्नशः । पुराणानि च काव्यानि भाषाश्च विविधा अपि ॥७॥

[Page 268]

Commentary: In the heart as *Madhyama*, he hears the sound of this *Om* like the roaring of thunderclouds. Assisted by the life-breath residing in the heart, through the striking of places like the root of the palate, She reveals the characters from 'a' to 'ksha' through speech via *Vaikhari* speech in the form of branches and leaves. From those characters words are formed, and from words sentences arise. Whatever mantras, Vedas, scriptural Puranas, etc., exist, all those, along with poetry and various languages of different countries, are composed of sentences.

[Page 299]

सप्त स्वराश्च गाथाश्च सर्वे नाद समुद्भवः । एषा सरस्वती देवी सर्वभूतः गुहाश्रया ॥८॥

वायुना वन्हि युक्तेन प्रेर्यमाणा शनैः शनैः । तद्विवर्तपदैर्वाक्यैरित्यवं वर्तते सदा ॥९॥

य अइमां वैखरों योगी स्वात्मनि पश्यति । सवाक्सिद्धिमवाप्नोति सरस्वत्याः प्रसादतः ॥ १०॥ वेद शास्त्र पुराणानां स्वयं कर्त्ता भविष्यति ।

Commentary: In this manner, the seven musical notes (*Sapta-svara*) and songs all originate from the sound-form resonance alone. Goddess Sarasvati, who gives birth to them, resides in the heart of everyone. Due to the Kundalini power, inspired by the life-breath and fire, the practitioner experiences them in successive order. This very *Vaikhari* power, turning into a modification, operates in the form of sentences. The practicing Yogi who perceives this *Vaikhari* power within himself attains the perfection of speech (*Vak-siddhi*) by the grace of Sarasvati and himself becomes the author of Vedas, scriptures, and Puranas.

Vision of the Divine Form (दिव्यरूप दर्शन)

Surya Gita and Uma Samhita, Chapter 27:

यदा कुण्डलिनी शक्तिराविर्भवति साधके । तदा स पञ्चकोशे मत्तेजोऽनुभवति ध्रुवम् ॥१॥

[Page 300]

ततस्तु तमसि ध्यानी पश्यति ज्योतिरैश्वरम् । श्वेतं रक्त' तथा पीतं कृष्णमिन्द्रायुधप्रभम् ॥ १९॥

भ्रुवोर्मध्ये ललाटस्थं बालार्क सम तेजसम् । दर्शनं नाम दिव्यानां दर्शनं चाप्रयत्नतः ॥२०॥

Commentary: When the Kundalini power manifests in active form within the practitioner, then the practitioner certainly experiences My sun-like effulgent radiance within the five sheaths (*Pancha-kosha*)—the food-sheath, breath-sheath, mind-sheath, etc. At the time of meditation, the practitioner beholds the Lord in the form of light inside the dark inner space (*Antar-akasha*). That light is of various types of colors, appearing white, red, yellow, black, or like a rainbow. That light appears between the eyebrows in the region of the forehead like the sun rising in the morning. This indeed is named divine vision (*Divya Darshana*), which occurs by itself without any external effort. "*Visayavati va pravrttirutpanna manasah sthiti nibandhani, vishoka va jyotishmati*" (Or, an active state of higher perception relates to an object and holds the mind steady; or, a sorrowless, effulgent state of light takes place).

In this manner, when the body, mind, and life-breath of the practitioners achieve refinement while performing movements under the inspiration of the Kundalini power, a higher objective perception is generated to anchor the stability of the mind. Then, a divine object or light manifests by itself inside for the steadiness of the practitioners' mind. Beholding that divine light, the mind naturally attaches itself to it, and the practitioners become free from sorrow regarding the anxiety over the fruits of spiritual practice. As soon as the radiant divine light is beheld, the practitioners' mind experiences supreme happiness within it alone.

[Page 301]

Types of Divine Visions (दिव्यदर्शन के प्रकार)

Vayaviya Samhita, Chapter 38:

एतेष्वथारविन्देषु यत्रैवाभिरतं मनः । तत्रैव देवं देवीं च चिन्तयेद्धोरयाधिया ॥७०॥

अंगुष्ठमात्रमलं दीप्तमानं समन्ततः । शुद्धदीपशिखाकारं स्वशक्त्या पूर्णमण्डितम् ॥७१॥

इन्दुरेखा समाकारं तारारूपमथापि वा । नीवारशूकसदृशं विससूत्राभमेववा ॥७२॥ कदम्बगोलकाकारं तुषारकणिकोपमम् ॥

Commentary: The vision of this light occurs in several ways, such as: flashes of lightning, the steady illumination of electricity, visions of stars, visions of the moon, sun, and fire, visions of standard light, an intense light resembling millions of suns, and the vision of a great light indicating grace. The colors of that light are also of various types.

In addition to this, visions occur of shapes and colors resembling a blazing tongue of fire, the flame of a lamp, a tiny point, or small and large forms similar to glass, crystal gems, and fireflies. Sometimes, a sky filled with stars, a blue sky, smoke, mist, darkness, and pitch darkness are seen. As the practitioner's mind becomes capable of grasping subtler subjects while practicing spiritual discipline, equally subtler visions take place.

[Page 302]

Sharada Tilaka Tantra:

सिद्ध' वा स्वगुरुदेवं प्रसन्नतां च कुमारिकाम् । गंगा भागीरथों भानु लिङ्गीनां लिङ्गमैश्वरम् ॥ १॥

Commentary: Similarly, by continuing to perform penance through any path—whether knowledge, Yoga, or devotion—upon the awakening of the Kundalini power or the purification of the mind through dedication to God, practitioners also receive, without invocation, visions of perfected persons in addition to the above, visions of their own Guru Dev, and visions of Brahma, Vishnu, Maheshwar, or their chosen deity, along with celestial beings like Gandharvas, Apsaras, Vidyadharas, Pannagas, Yakshas, Rakshasas, and Kinnaras.

Practitioners of a pure, good disposition who are dedicated to Yoga, knowledge, and meditation frequently receive visions of ascetics, celibates, the Shiva-linga, and idols of other deities during meditation in a

mind-transcended state, while awake, or in dreams. Specifically, these visions occur mostly to practitioners whose path is prominent in devotion toward manifest forms.

कन्यां छत्रं रथं दीपं प्रासादं कमलं नदीम् । कुञ्जरं वृषभं माल्यं समुद्रं फरिणनं द्रुमम् ॥२॥

पर्वतं च हयं मेद्यमाममांसं सुरासवम् । एवमादीनि सर्वाणि दृष्ट्वा सिद्धिमवाप्नुयात् ॥३॥

Commentary: Those practitioners who chant the conscious mantras of deities, perform penance, or practice the power bestowed by the Guru with a specific desire receive the following visions along with or in addition to the aforementioned visions, indicating the fulfillment of their desire. These include: male children, young virgin maidens, umbrellas, chariots, lamps, palaces,

[Page 303]

temples, royal residences, lotuses, rivers, elephants, horses, bulls, garlands, the ocean, fruiting trees, mountains, a blazing fire, raw meat, wine, planets, stars, the moon, the sun, gems, ornaments, a throne, aircraft traveling in the sky, flags, royal coronation ceremonies, white sandalwood, bright clothes, grains, kumkum, honey, white mustard seeds, kings, and numerous women.

When all these auspicious objects are seen in a dream or in a dream-like state during meditation, the perfection of their mantra occurs very quickly.

In addition to these, practitioners see new vessels, sweet rice-pudding, fruits, cooked sanctified food, curd, milk, musical instruments, beautiful women, Brahmins, cows, swans, pigeons, blue jays, peacocks, mongooses, jackals, deer, frogs, flowers, good words, collyrium, a pitcher filled with water, a mirror, fish, consuming wine, a corpse free from weeping, sugarcane, flags, Vedic chanting, vehicles, whips, an elephant goad, auspicious songs, soldiers, and visions of their loved ones, along with sunrises, lunar eclipses, and solar eclipses in dreams.

They also see dreams of entering large buildings, houses of wealthy people, royal palaces, and temples, as well as riding on elephants, horses, or oxen, climbing mountains, and entering fire.

In addition to these, terrifying dreams also occur, such as dining with numerous women, eating cooked meat, seeing worms infesting the body, smearing feces, bathing in blood, drinking blood, consuming wine, and eating raw meat. All these visions inside dreams indicate mantra-perfection; the scriptures call them auspicious for the fulfillment of desires.

[Page 304]

In this manner, whether desirelessly or with a specific desire, practitioners who perform movements due to the awakening of the Kundalini frequently receive visions of divine idols, festivals of deities, congregational chanting, instruments like conches, gongs, and bells, along with hearing excellent spiritual stories and seeing exceptionally delightful, beautiful, divine places in dreams. Practitioners frequently see themselves flying in the sky or moving through a void. All these symptoms are auspicious and perfection-granting, because the doors of the inner self open due to the awakening of the Kundalini power. Therefore, whenever the mind enters the inner world while walking, moving, sitting, practicing, or sleeping, such visions frequently keep occurring according to past impressions, especially to practitioners of faith and devotion.

Production of the Divine Sound Resonance (दिव्य शब्द नादोत्पत्ति)

Ramgita and Uma Samhita, Chapter 26:

उक्तात्मभानतः पूर्व पश्चात् च विविधः कपे । अभिव्यजन्त एतस्य नादस्तत्सिद्धि सूचकाः ॥१॥

अनाहतमनुच्चायं शब्दब्रह्म परं शिवम् । तस्मात् शब्दा नव प्रोक्ताः प्राणविद्भिस्तुलक्शिता ॥३८॥

Commentary: Prior to or following the illumination of the soul in the form of light within the inner self, the practitioner hears various types of resonances (*Nadas*). These word-vibrations are of two types: manifest (*Vyakta*) and unmanifest (*Avyakta*). The sound whose comparison can be given with an external sound is called unmanifest, and the sound which appears clearly perceivable like a clock or a bell is called

[Page 305]

manifest. These sounds are of various types in literal and vibrational forms. The sounds that occur automatically inside without any striking and without any vocal pronunciation are called the auspicious sound-Brahman (*Shabda-Brahman*). Therefore, Yogis who target the un-struck resonance (*Anahata Dhvani*) of the sound-Brahman call them nine types. In the science of Yoga, resonances are said to be of countless types, but practitioners performing Yoga practice hear and experience them in specific numbers.

Jabala Darshana and Yoga Chudamanyupanishad:

आकाशंधारणयास्य व्योम सूक्ष्मं प्रवर्तते । पश्यते मण्डलं सूक्ष्मं घोषश्चास्य प्रवर्तते ॥१॥

ब्रह्मरन्ध्र गतेवायौ नादश्चोत्पद्यतेऽनघ । क्षंख ध्वनि निभश्चादौ मध्ये मेघध्वनिर्यथा ॥३९॥

पवने व्योम सम्प्राप्ते ध्वनिरुत्पद्यते महान् । घण्टादीनां प्रवाद्यानां ततः सिद्धिरदूरतः ॥११५॥

Commentary: When, through the practice of Yoga, the mind enters the ether element (*Akasha-tattva*), resonance proceeds from the subtle ether. At that time, the practitioner beholds a subtle, vacant form of light inside and hears word-vibrations. When the life-breath enters the *Brahma-randhra*, sounds resembling thunderclouds and conches are heard. This great sound begins to occur due to the life-breath entering the inner space alone, and then instruments similar to bells begin to play. These sounds indicate yogic perfection; if this happens, the practitioner should understand that yogic perfection is now not far away.

Here is the exact, complete English translation from **page 306 onwards** through to the end of the section on page 313, without skipping or missing anything.

Twelfth Light (द्वादश प्रकाश) — Continued

[Page 306]

Types of Divine Resonances (दिव्य नाद के प्रकार)

Hathayoga Pradipika, Fourth Upadesha:

आदौ जलधिजीमूत भेरीझरझर संभवाः ।

मध्ये मर्दल शंखोत्था घण्टाकाहलजास्तथा ॥८४॥

अन्ते तु किङ्किणि वंश वीणा भ्रमर निःस्वनाः ।

इति नाना विधा नादाः श्रूयन्ते देहमध्यगाः ॥८५॥

Commentary: These resonances are heard inside the body resembling the sound of the ocean water, the roaring of thunderclouds, a waterfall, or the sound of a moving cart, and equal to the sound of a blazing fire. They are also similar to musical instruments like kettledrums (*Bheri*), trumpets (*Kahala*), large drums (*Dundubhi*), *Mardala*, small drums (*Mridang*), conches, bells, tiny bells (*Kinkini*), bronze gongs, cymbals, and stringed lutes (*Vina*) or flutes.

They are also heard similar to the sounds of animals, birds, insects, and winged creatures, such as bulls, peacocks, humming bees, honeybees, crickets, and sounds like *chin*, *chini*, *chin-chini* etc.; and deep hums resembling the songs of women and the clamor of a crowd are also heard. Sometimes, the unmanifest sound of Brahman, *Omkara*, is heard. Among these, ten resonances are called principal: *chin*, *chin-chini*, bell, conch, lute, cymbals, flute, drum, kettledrum, and thundercloud.

Fruit of Hearing the Divine Resonance (दिव्यनाद श्रवण का फल)

Hamsopanishad:

प्रथमे चिञ्चिणी गात्रं द्वितीये गात्रभञ्जनम् ।

तृतीये स्वेदनं याति चतुर्थे कम्पते शिरः ॥१॥

[Page 307]

पञ्चमे स्रवते तालु षष्ठेऽमृतनिषेवणम् ।

सप्तमे गूढविज्ञानं परा वाचा तथाष्टमे ॥२॥

अदृश्यं नवमे देहं दिव्यं चक्षुस्तथामलम् ।

दशमे परमं ब्रह्म भवेद्ब्रह्मात्मसंनिधौ ॥३॥

Commentary: Upon the dawning of the first sound, *chin-chini*, a tingling sensation occurs throughout the body. From the second sound, *chin-chini*, the body feels as if it is breaking. Upon hearing the third sound, a bell, sweating occurs. From hearing the fourth sound, a conch, the head trembles. Upon hearing the fifth sound, a lute (*Tantri*), nectar trickles from the palate. From the sixth sound, cymbals, the consumption of nectar is experienced.

Upon the seventh sound, a flute, the knowledge of hidden secrets arises, leading to the perfection of speech via *Para* speech in the eighth state. Upon hearing the ninth sound, a kettledrum, beauty of the body, the power of invisibility (*Adrishta-siddhi*), and un-veiled divine sight are achieved. Upon hearing the tenth sound, a thundercloud, the practitioner achieves union with Brahman in Samadhi and becomes the form of Brahman.

Uma Samhita, Chapter 26 and Nada Bindu Upanishad:

नव शब्द परित्यज्य ॐकारान्तु समाश्रयेत् ।

ध्यायन्नेवं सदा योगी पुण्यंपापैर्न लिप्यते ॥४१॥

नाद कोटि सहस्राणि बिन्दु कोटि शतानि च ।

सर्वे तत्र लयं यान्ति ब्रह्म प्रणव नादके ॥५०॥

Commentary: The practitioner should abandon the nine individual sounds and take refuge exclusively in *Omkara*, which is a thundercloud-like sound vibration alone. Meaning, once the sound of *Omkara* manifests automatically, there is no need to attach the mind to any other resonance; by continuously meditating upon *Omkara* as resonance, Yogis are not tainted by merit and sin and attain liberation, because thousands of crores of resonances and hundreds of crores of point-form lights all dissolve into the sound of the Brahman-Pranava.

[Page 308]

Shakti Gita:

ॐकारमधिकृत्याशु योगी ध्वन्यात्मकं मम ।

सत्यलोकार्वाध प्राप्तु शक्नुयात्कोऽत्र संशयः ।

कर्मनिष्ठमहात्मानो योगनिष्ठास्तथामराः ॥२॥

ॐकाराश्रयतो नूनं देवयान गर्गात गताः ॥

यस्मान्न पुनरावृत्तिस्तं लोकं प्राप्तुमीशते ॥३॥

Commentary: By taking refuge exclusively in My sound-form *Omkara*, Yogis can quickly attain the realm of truth (*Satya-loka*), there is no doubt about this. Those great souls who are dedicated to Vedic rituals and cosmic chant worship (*Udgitha Upasana*) or are dedicated to Yoga certainly attain liberation via the northern path (*Devayana*) by taking shelter in *Omkara*. Therefore, practitioners who desire the attainment of that realm from which there is no return worship *Omkara* and go to the abode of liberation.

Realization of the Divine Touch (दिव्य स्पर्श ज्ञान)

Rudrayamala Tantra, Patal 15:

अनन्तज्ञाननिलयां यां भजन्ति मुमुक्षवः ।

सुप्ता सर्पोपमा मौला पाति साधकमीश्वरी ॥१॥

[Page 309]

चैतन्या कुण्डलीशक्ति र्वायवी बलतेजसा ।

चैतन्या सिद्धि हेतुस्था ज्ञानमात्रं ददाति सा ।

ज्ञानमात्रेण मोक्षः स्याद्वायवी ज्ञानमाश्रयेत् ॥२॥

Commentary: The sleeping snake-like Goddess Kundalini power situated at the base (*Muladhara*), who is the repository of infinite knowledge, protects and maintains the practitioners. Therefore, practitioners desirous of liberation worship Her alone through Pranayama, and that airy (*Vayavi*) Kundalini power awakens from the practitioners' worship and Pranayama and becomes active consciousness, serving as the cause of perfection. She bestows self-knowledge, which is pure bliss, because liberation occurs through the knowledge of Brahman alone; therefore, practitioners should take shelter in the knowledge of the airy Kundalini power.

Yoga Chudamanyupanishad:

प्रबुद्धा बह्नियोगेन मनसा मरुता सह ।

सूचीवद्ङ्गात्रमादाय ब्रजत्यूध्वं सुषुम्णया ॥३८॥

यथा कुण्डलिनी देहे स्फुरत्यन्ज इवालिनी ।

तथा संविदुदेत्यन्तमृ दुस्पर्शवशोदया ॥३९॥

Commentary: By taking shelter in Her, that awakened power enters the *Sushumna* along with fire, mind, and life-breath, and moves upward. Just as a needle touches and pierces a cloth and goes upward, similarly, when the Kundalini power moves from the *Muladhara* through the *Sushumna*, piercing the chakras to reach the *Brahma-randhra*, the practitioner experiences Her touch inside the body.

[Page 310]

When the Kundalini power awakens in this manner and causes the movements within the body, then just as a female bee wanders gently over a lotus, similarly, this power, which illuminates knowledge inside the practitioner's body, grants the practitioners the awareness of a gentle, soft, intensely blissful divine touch. This touch also becomes soft or firm according to necessity.

The Divine Taste (दिव्य रस)

Yogashikhopanishad and Dharma Samhita:

रेचकं पूरकं मुक्त्वा वायुना स्थीयते स्थिरम् ।

नाना नादाः प्रवर्तन्ते संस्रवेच्चन्द्रमण्डलम् ॥१२७॥

समाकुंच्याभ्यसेद्योगी रसनां तालुकं प्रति ।

किंचित्कालान्तरेणैव क्रमात्प्राप्नोति लम्बिकाम् ॥१॥

ततः प्रस्त्रवते सा तु संस्पृष्टा शीतलां सुधाम् ।

पिबन्नेव सदा योगी सोऽमरत्वं हि गच्छति ॥२॥

Commentary: When, for practitioners performing Yoga practice, the exhalation and inhalation drop away due to the impulse of the Kundalini power or through the practice of Pranayama, and the life-breath stabilizes via absolute retention (*Kumbhaka*) alone, then various types of resonances begin to happen, and nectar secretes from the lunar orb (*Chandra-mandala*) situated in the head. Its name is the nectar of immortality (*Piyusha-amrita*).

Following the awakening of the spiritual power and the execution of the *Khechari* movement, it is frequently seen that the practitioner's tongue turns backward to touch the palate and stretches upward. At that time, several other movements of the throat also take place, through which this tongue raises the uvula—which is located further up in the throat past the root of the palate—upward.

[Page 311]

Then, suddenly, the practitioner consumes the nectar-juice; or when this very tongue attaches to the palate through internal kinetic power, the cool lunar nectar secretes from the *Sahasrara*, which the practitioner consumes. Consequently, from head to toe, the practitioner falls silent for some time and remains plunged in wonder, and by consuming it through daily practice, the practitioner certainly attains immortality.

Types of Divine Tastes (दिव्य रस के प्रकार)

Gheranda Samhita and Yajnavalkya Samhita:

लवणं क्षारञ्च ततस्तिक्त कषायकम् ।

नवनीतं घृतं क्षीरं दधितक्र मध्वनिच ॥

द्राक्षारसञ्च पीयूषं जायते रसनोदकम् ॥३२॥

मनोलयं यदा याति भ्र मध्ये योगिनां नृणाम् ।

जिह्वामूलेऽमृतस्त्रावो भ्रूमध्ये चात्मदर्शनम् ॥२६॥

Commentary: In this manner, nectar is consumed by the tongue through the *Khechari Mudra*. The taste of that juice—first, it is salty, alkaline, sour, bitter, and astringent; and in the middle, it resembles butter, ghee, milk, curd, and buttermilk; and in the end, it is consumed equal to honey, grape juice, and nectar.

This consumption of juice occurs only when, through continuous Yoga practice, the practitioner's mind dissolves in the *Ajna Chakra* and the vision of the Self takes place between the eyebrows. Then, the secretion of nectar occurs at the root of the tongue, at which time the practitioner experiences the taste of the juice.

[Page 312]

Qualities of the Divine Taste (दिव्य रस के गुण)

Yogasagara:

रसनास्वाद भेदेन विशेषं श्रुणु पार्वति ।

क्षारेण नश्यति व्याधिः कटुना कुष्ठनाशनम् ॥१॥

अम्लकेन महादेवि वलिपलितर्वार्जतः ।

मधुस्वादुरसाद्देवि शास्त्रमुद्गीर्यते ध्रुवम् ।

घृत स्वादु रसाद्देवि अमरत्वं प्रजायते ॥२॥

Commentary: Lord Maheshwara says: "O Parvati, hear the specific details according to the variations in the taste of the tongue. If the aforementioned juices continue to be consumed according to desire, then from the salty and alkaline juice, diseases are destroyed; from the pungent/bitter juice, even leprosy is destroyed.

From the sour juice, O Mahadevi, looseness of the skin and premature graying of hair are removed; from the consumption of the honey-sweet juice, O Devi, the knowledge of scriptures is illuminated with certainty; and from the continuous consumption of the ghee-like juice, O Devi, immortality—liberation—arises."

The Divine Smell (दिव्य गन्ध)

Agni Purana:

दिव्यं स्तम्भं समाकर्षेद् गन्धो नासान्तिको भ्रुवः ।

गन्धलीनं मनः कृत्वा स्तम्भयेन्नात्र संशय ॥१॥

Commentary: Just as the practitioners experience the aforementioned divine subjects like touch, similarly, they also gain the awareness of a divine smell.

[Page 313]

The location of this divine smell extends from the space between the eyebrows down to the tip of the nose. By dissolving the mind into this smell, the mind undoubtedly becomes steady and bound.

Sound, touch, form, taste, and smell—the minds of humans are forcefully bound within these five external objects of the world, and by becoming attached to them, humans meet with complete destruction, downfall, and degradation. Because these very five objects are highly powerful and painful in the external world for binding the mind, all scriptures say this.

However, by experiencing or enjoying these very five objects internally through the practice of Yoga, or by binding the mind through attachment to them, instead of causing a downfall, it

conversely brings about an upward movement. Therefore, by failing to recognize the actual knowledge propounded by Lord Maheshwara, even the enjoyment of happiness by ignorant humans becomes painful; but for wise practitioners dedicated to God, the experience of objects is joyful under all states.

Thirteenth Light (त्रियोदश प्रकाश) — Continued

[Page 319]

...it is said that liberation occurs only by gaining its direct perception. Therefore, as long as the direct vision of the soul in the form of light does not take place within the inner instrument (*Antahkarana*), liberation cannot occur even in crores of births. Yogis dedicated to meditation close their physical eyes and behold the soul in the form of light with their inner, divine eyes. Whosoever practitioners behold that radiance even for a single moment in a highly distinct and pure manner become free from all sins and attain the supreme goal—knowledge.

Brahma Purana, Shiva Purana, and Gita Sara:

विश्वम इव दीप्ताच्चिरादित्य इवदीप्तिमान् । विद्युतोऽग्निरिवाकाशे पश्यन्त्यात्मानमात्मनि ॥१॥

नेत्रे पश्यति यज्ज्योतिस्तारा रूपं प्रकाशकम् । स जीवः सर्व भूतानामात्मानं च समाहितः ॥१॥

यदा प्रकाशते ह्यात्मा घटे दीपो ज्वलन्निव । ज्ञानमुत्पद्यते पुन्सां क्षयात्पापस्य कर्मणः ॥१॥

Commentary: The practitioners behold the soul within their inner space (*Antar-akasha*) resembling a smokeless blazing fire, or like the radiant sun, or like lightning flashing in the sky. The light that the meditating individual beholds in the eye like a shining star is the very life-force (*Jivatma*) of all living beings, which always resides in the heart in the shape of a lamp flame. When the soul illuminates inside the center of the body like a burning lamp, all sinful karmas are destroyed and knowledge arises in humans.

[Page 320]

Trishikhi Brahmana Upanishad:

हृत्युण्डरीकमध्यस्थं चैतन्यज्योतिरव्यम् । निवातदीप सदृश मकृत्रिममणिप्रभम् ॥

ध्यायतो योंगिनस्तस्य मुक्तिः करतलेस्थिता ॥१५७॥ ध्यानयुक्तः सदा पश्येदात्मानं सूर्यचन्द्रवत् ॥ सत्वस्यानुपपत्तौतु दर्शनं तु न विद्यते ॥१॥

Commentary: This imperishable soul as conscious light is situated in the lotus of the heart, steady like a lamp in a windless place and radiant like a genuine gem. By meditating upon it, Yogis certainly attain liberation; only by being endowed with meditation is the soul always seen like the sun and the moon. However, without the generation of the attribute of goodness (*Sattvaguna*), such a vision cannot take place. Therefore, practitioners should always take shelter in the attribute of goodness so that the vision of the Self occurs.

Kularnava Tantra:

ध्यायन्ते योगिनस्तञ्च शुद्ध ज्योतिःस्वरूपिणम् । हस्तपादादिरहितं निर्गुणं प्रकृतेः परम् ॥ १॥

करपादोदराङ्गास्थिरहितं परमेश्वरम् । सर्व तेजोमयं ध्यायेत्सच्चिदानन्दलक्षणम् ॥२॥

Commentary: The formless, pure, effulgent true nature of the Supreme Soul, Parabrahman, which is beyond nature, attribute-less (*Nirguna*), and devoid of hands and feet, is what Yogis meditate upon. That Supreme Lord is formless, free from hands, feet, abdomen, other limbs, and the gross body of flesh and bone. Therefore, practitioners

[Page 321]

should meditate upon His radiant true nature characterized by existence-consciousness-bliss (*Sat-Chit-Ananda*).

Visions of the Brahman-Light in Various Forms Within the Nine Chakras (नव चक्र में विभिन्न रूप ब्रह्म ज्योति दर्शन)

Vashistha-krita Tattvasarayana under the Ramagita:

मूलाधाराभिधं चक्रं प्रथमं समुदीरीतम् । तत्र ध्येयं स्वरूपं तु पावकाकारमुच्यते ॥१॥

स्वाधिष्ठानाभिधं चक्रं द्वितीयं चोपरिस्थितम् । प्रवालाङ्कुर तुल्यं तु तत्र ध्येयं निगद्यते ॥२॥

तृतीयं नाभिचक्रे तु ध्येयं रूपं तडिन्निभम् । तुर्ये हृदयचक्रे तु ज्योतिर्लिङ्गाकृतीर्य्यते ॥३॥

Commentary: By meditating in the first chakra named *Muladhara*, one's radiant true nature appears there in the form of fire. Above the *Muladhara*, by meditating in the second chakra named *Svadhisthana*, the spiritual light appears like a sprouting coral shoot. Third, by meditating in the navel-chakra *Manipura*, the form of the light appears like lightning. Fourth, by meditating in the *Anahata Chakra* within the lotus of the heart, the vision of the light of the soul's true nature occurs in the shape of a linga (*Jyotirlinga*).

पञ्चमे कण्ठचक्रे तु सुषुम्ना श्वेतर्वाणनी । ध्येयं षष्ठे तालुचक्रे शून्यचित्तलयार्थकम् ॥४॥

भूचक्रे सप्तमे ध्येयं दीपांगुष्टप्रमारणकम् । आज्ञाचक्रेऽष्टमे ध्येयं रूपं धूम्रशिखाकृतिः ॥५॥

[Page 322]

आकाशचक्रे नवमे परशुः स्वोद्ध्वशक्तिकः । एवं क्रमेण चक्राणि ध्येयरूपाणि विद्धि च ॥६॥

Commentary: Fifth, in the throat, is the *Vishuddha Chakra*; by meditating there, the light of the true nature appears as the white-colored *Sushumna*. Sixth is the palate-chakra (*Talu-chakra*), where the dissolution of the mind is accomplished. By meditating there, that light is experienced automatically as a vacant, uniform flavor.

By meditating in the seventh chakra, the brow-chakra (*Bhru-chakra*), just as the flame of a burning lamp in a windless place appears the size of a thumb, similarly, the form of the light of one's own spiritual true nature shines spontaneously like an illuminated lamp. Eighth, upon looking accurately through meditation in the *Ajna Chakra*, the light of the true nature appears ascending vertically like a column of smoke rising from

burning materials during a fire; the spiritual light appears smoke-colored in that exact manner.

By meditating in the ninth chakra, the ether-chakra (*Akasha-chakra*), the shape of the light of one's own form appears like a gleaming axe (*Parashu*). In this manner, as described above, the spiritual light becomes an object of meditation across the nine chakras in various types of forms.

अखण्डैकरसत्वेन ध्येयस्यैक्येऽप्युपाधितः । आकारा विविधायुक्ता नोपाधिश्चेतरः स्वतः ॥७॥

विद्याशक्ति बिलासेन पावकात् विस्फुलिङ्गवत् । अकस्मात् ब्रह्मणोऽखण्डात् विविधाकृतयोऽभवत् ॥८॥

प्रत्यगात्माभिधानां तदेतेषां ध्येय वस्तुनाम् । अचेतनत्वं स्वप्नेऽपि न शक्यं विबुधैरपि ॥९॥

Commentary: Each individual light that comes into meditation automatically bestows bliss. Therefore, all these lights of the spiritual true nature are one and the same. Nevertheless, although these numerous lights are unbroken, uniform, and singular in form, they assume different shapes due to variations in limiting adjuncts (*Upadhis*).

Due to the play of the knowledge-power Goddess Kundalini, just as sparks continuously fly from a fire, similarly, diverse forms of lights find expression from the one unbroken Brahman. Therefore, all these objects of meditation under the name of the radiant inner Self (*Pratyagatma*) are not insentient.

Consequently, practitioners who gain direct perception in meditation must not consider the internal light-visions to be insentient even in a dream, just like the external sun, moon, fire, and electricity.

[Page 323]

Visions of the Formed Brahman-Light (आकार रूप ब्रह्म ज्योति दर्शन)

अन्ये च योगिभिर्ध्यानेष्वाकाराश्चेतनात्मकाः । दृश्यन्ते ताञ्च वक्ष्यामि सावधानमनाः शृणु ॥१०॥

वटस्य कणिकाकारः श्यामाक सदृशः क्वचित् । श्यामाकतण्डुलाकारो बालाग्रशतभागवत् ॥११॥

नीवारशूकवत् शुक्रज्योतिर्वत्सूर्यव्रत् क्वचित् । चन्द्रवच्चाणुवत्सूक्ष्मं प्रादेशपरिमाणवत् ॥१२॥

Commentary: Other than the aforementioned lights, Yogis practicing Yoga see radiant visions of conscious forms during meditation. Those are now described; listen with an attentive mind.

Visions appear inside like the grain-seed of a banyan tree, and sometimes like the wild *Shyamaka* grain and its rice-kernel. Sometimes, they appear as a tiny grain smaller than that, and as exceptionally subtle scenes in the form of light matching the hundredth part of the tip of a hair.

[Page 324]

These internal light-visions appear radiant like the shining morning star (*Shukra*), and sometimes like the sun, like the moon, and atom-like inside the central inner space of the Brahman-channel *Sushumna*. Within a highly minute space measuring a span (*Pradesha*), these forms are seen as a grand mass of light.

खद्योतवच्च स्फटिकसदृशस्तारवत्क्वचित् । नीलज्योतिः क्वचित् रक्तज्योतिः शुभ्रद्युतिः क्वचित् ॥१३॥

विविध ज्योतिरन्यत्र ज्योतिषां ज्योतिरेव सः । अभिव्यक्तिकरा एवं आकारा ब्रह्मणि स्थिताः ॥१४॥

योगिनां यतचित्तानां जितश्वासेन्द्रियात्मनाम् । ध्यानेनामी प्रकाशन्ते चिदाकाराः पुनः पुनः ॥१५॥

Commentary: This grand spiritual light sometimes appears gleaming like a firefly, or like crystal, or like a pearl. Its color is sometimes blue, sometimes red, and sometimes white like lightning. These diverse or multicolored lights are seen collected at one spot, because the Soul alone is the supreme light of all lights.

Therefore, these multiple types of lights are illuminated by the light of the Soul itself. These lights, which find expression through diverse types of forms and serve as revealers of Brahman, reside firmly within Brahman alone.

Hence, in the meditation of those practicing Yogis who have conquered the mind, life-breath, and senses through Yoga practice, these conscious forms of the nature of pure consciousness (*Chidakara*) manifest repeatedly.

[Page 325]

Beholding the Brahman-Light During Daily Operational Life (व्यवहार दशा में ब्रह्म ज्योति दर्शन)

व्यवहारदशायां च योगिनः खण्ड रूपकम् । स्तंभ कुडच कुशूलादिष्विदं ज्योतिः प्रकाशते ॥१६॥

यत्र यत्र विकारेषु दृष्टिः पतितः योगिनः । ते सर्वे चिन्मया भान्ति तडिद्वत्तत्क्षणे मृशम् ॥१७॥

ज्योतिरेव परं ब्रह्म ज्योतिरेव परं सुखम् । ज्योतिरेव परा शान्तिर्योतिरेव परं पदम् ॥१८॥

नवचक्रेषु यः पश्येद्यत्र कुत्रापि योगतः । प्रत्यगात्मानमन्तेऽयं ब्रह्मलोके महीयते ॥१६॥

Commentary: Those inside whom these lights have manifested through the awakening of the Kundalini power begin to see these unbroken lights even during daily operational life (*Vyavahara-dasha*) while working, wherever their mind connects outside of the time of Yoga practice. Whichever object the practitioner's gaze falls upon, at that very moment, a conscious light shines clearly within it like lightning.

This light alone is Parabrahman; this Brahman-light is the giver of supreme happiness and supreme peace. This spiritual light alone is the supreme state (*Param Padam*). The practitioners who, taking support of Yoga through Yoga practice, behold the inner Self (*Pratyagatma*) in the form of light within the nine chakras or at any location whatsoever, ultimately attain the realm of Brahman.

उक्तलक्षणमात्मनं कूटस्थं सद्गुरोमु खात् । श्रुत्वात्र पश्येद्ध्यानेन मुद्रया भद्रयापि च ॥ २०॥

[Page 326]

आधारेषु समस्तेष्वप्युक्तस्य प्रत्यगात्मनः । दृष्टव्यत्वस्य नियमो नैव चित्त विशुद्धये ॥२१॥

यत्र कुत्रापि चाधारे दृष्टवा ध्यानेन तं ततः । शुद्धचित्तो महावाक्य श्रवणेऽधिकृतो भवेत् ॥ २२॥

Commentary: Those who are qualified for the knowledge propounded in Vedanta and wish to acquire knowledge must hear from the mouth of a true Guru about the immutable Soul (*Kutastha Atma*) defined by the aforementioned forms of light. Then, performing penance in the form of Yoga practice, they should behold their own soul in the form of light through meditation and via the *Shambhavi Mudra*. Because the fruit of the purification of the mind is spiritual realization, when this experience begins to happen within, one should understand that the purification of the mind is taking place.

Therefore, there is no rigid rule that one must see the said inner Self within each individual chakra for the sake of mental purification. Rather, by beholding the radiant Soul through meditation at any place or within any foundational chakra whatsoever, the purification of the mind is accomplished. Upon the purification of the mind, the practitioner becomes qualified to hear the great scriptural declarations (*Mahavakyas*) from the Guru, and gains knowledge in Samadhi by performing Yoga practice.

In this manner, by the grace of God and through the descent of power (*Shaktipat*) in the form of the Guru's mercy, practitioners receive the aforementioned diverse types of spiritual experiences in accordance with the scriptures, describing which is not easily achievable. Nevertheless, experiencing it is itself true knowledge.

[Page 327]

Types and Fruits of Shaktipat (शक्तिपात के प्रकार और फल)

Malini Vijayottara Tantra:

सति तस्मिंश्च चिह्नानि तस्यैतानि विलक्षयेत् । तत्रैतत्प्रथमं चिह्न रुद्रे भक्तिः सुनिश्चला ॥ १॥

अद्वितीयं मन्त्रसिद्धिस्यात् सद्यः प्रत्ययकारिका । सर्वसत्त्व वशित्वं च तृतीयं तस्य लक्षणम् ॥२॥

प्रारब्ध कर्म निष्पत्तिश्चिह्नमाहुश्चतुर्थकम् । कवित्वं पंचमं ज्ञेयं सालङ्कारमनोहरम् ॥ सर्व शास्त्रार्थ वेतृत्वं अकस्मात्तस्य जायते ॥३॥

Commentary: This descent of power (*Shaktipat*) of the Shaivi power coming down traditionally from Lord Shambhu is of several types based on the classifications of excellent intense (*Utkrishta-tivra*), medium intense (*Madhya-tivra*), mild intense (*Manda-tivra*), and inferior intense (*Nikrishta-tivra*), or soft, mid-intense, more intense, and most intense. Its fruit occurs automatically according to the country, time, and recipient—either with delay, sequentially, or instantly—as desirable, undesirable, or inferior, matching the competence of the Guru and disciple, whether the desire for it exists or not.

When intense Shaktipat is performed by the Guru, the symptoms that manifest within the disciple unexpectedly without any effort include:

- **First Symptom:** The practitioner develops firm devotion toward Lord Maheshwara.
- **Second Symptom:** He achieves swift perfection of mantras (*Mantra-siddhi*) that brings direct, immediate faith.
- **Third Symptom:** The capacity arises to bring all living beings under one's favorable control.
- **Fourth Symptom:** The resolution of his destiny-karma (*Prarabdha Karma*) takes place; it falls away even without being exhausted through suffering. Nevertheless, whatever experiences of happiness and misery arrive through divine dispensation, the practitioner remains pleased to exhaust them joyfully with a cheerful mind, without making any specific counter-effort or separate attempt.

- **Fifth Symptom:** The capability to compose poetry and the power to comprehend the meaning of all scriptures arise within the practitioner spontaneously.

[Page 328]

The true nature of the actual science of that Shaktipat, through the influence of which practitioners experience divine knowledge and attain liberation, is known to Lord Maheshwara alone; and whomever He blesses can also know a little bit of it. However, whether the complete manifestation of this exceptionally rare Rudra-power exists in anyone at all in the present era is known to God alone. Nevertheless, this book is the result of investigating this subject through the supreme grace of Guru Dev Shriman Narayana Tirtha.

एवमस्यात्मनः काले कस्मिंश्चिद् योग्यतावशात् । शक्तिः संबध्यते शैवी शान्ता मुक्तिफलप्रदा ॥४॥

तत्संबन्धात् ततः कश्चित् तत्क्षणापवृज्यते । अज्ञानेन सहैकत्वं कस्यचिद् विनिवर्त्तते ॥५॥

रुद्रशक्तिसमाविष्टः स जिज्ञासुः शिवेच्छया । भुक्तिमुक्तिप्रसिद्ध चर्थं नीयते सद्गुरु' प्रति ॥६॥

तमाराध्य ततस्तुष्टाद् दीक्षामासाद्य शांकरीम् । तत्क्षणाद्व वोपभोगाद् वा देहपाते शिवं व्रजेत् ॥७॥

Commentary: In this life, when humans acquire the right to attain the knowledge of reality at some point due to the good deeds of past lives, the worthiness to receive the Shaivi power arrives. Subsequently, the soul is connected by the Guru with the peace-bestowing Shaivi power, which yields the fruit of liberation. Through that connection, some achieve liberation instantly, while for others, ignorance is dispelled and knowledge is acquired. That is, some gain complete knowledge as soon as Shaktipat occurs, while for others, the dawning of knowledge begins.

When, by continuously performing practices like Yoga, knowledge, meditation, chanting, and penance, this auspicious power manifests in the practitioner, then that seeker possessed of the Rudra-power is directed by the will of Lord Shiva toward a true Guru for initiation to attain worldly

enjoyment and liberation. Because only the Guru is the bestower of enjoyment and liberation and the one who operates the power beautifully in the correct sequence, by pleasing the Guru with devotion and receiving the Shankari initiation from him, the practitioner destroys all bonds of karma instantly through Samadhi, attains liberation, and becomes liberated-in-life (*Jivanmukta*). Alternatively, after experiencing worldly enjoyments, he goes to the state of Shiva upon the fall of the body.

[Page 329]

In this manner, according to the stated scriptural sequence, there are several types of gradations in Shaktipat, the correct application of which relies entirely upon the competence of the powerful Guru. Because the supreme power from which divine knowledge and liberation occur instantly is not an ordinary object. Just as its appropriate application brings about grand welfare, similarly, its inappropriate usage brings about grand disaster as well. Therefore, it has been observed that if the power perfected through the traditional Guru lineage is not applied appropriately, that power brings ill-fortune to both the Guru and the disciple.

Hence, those Gurus who do not know the methodology of Shaktipat correctly, or who are incapable of both punishing and bestowing grace, and are ignorant of the true science of Shaktipat and its gradations across intense, more intense, most intense, excellent, and inferior forms; and who, violating their traditional Guru lineage order, alter it and perform an inferior type of Shaktipat upon every disciple according to their own whimsical sequence—the disciples initiated by them carry a greater probability of meeting with harm rather than their desired goal. Because if the Guru himself, treating the Shaivi power as an ordinary thing, does not act in accordance with the scriptural methods, how can the practitioners receiving power from him find any fruit from the knowledge of such a Guru?

The Practice of Yoga Must Be Kept Secret (योग साधन गुप्त रखना चाहिये)

Rudrayamala Tantra, Patal 36:

प्रवृति लक्षणाख्यानाद्योगिनो विस्मयात्तथा । विज्ञानं विलयं याति तस्मात् गोप्याः प्रवृत्तयाः ॥१॥

Commentary: By continuing to perform penance and the worship of God with a firm, one-pointed mind, the practitioners certainly receive divine visions, but simultaneously, extraordinary power is also acquired through the grace of God. The occurrence of divine visions is itself the symptom of acquiring capability. If it were not so, what would be the value of the Guru's grace and the greatness of God? Who would perform a penance that yields no fruit? But it is not so; God is intensely compassionate, and the fruit of the practitioners' spiritual practice is never wasted. Whether the practitioner wishes for it or not, nevertheless, the auspicious Lord Maheshwara

[Page 330]

certainly and quickly grants the fruit in accordance with the practitioner's penance. Therefore, this is not a new or surprising matter to be astonished about; through penance and Yoga practice, the expression of the attributes of God's divine power within the practitioners occurs naturally, there is not the least bit of doubt in this.

Upon being initiated by competent Gurus, various types of divine internal experiences are received by their grace at the very beginning of Yoga, and mental power is generated from them. However, out of astonishment or curiosity, many practitioners describe those experiences to people of a different nature than themselves. To display their own importance, they even publish them with their names in newspapers. As a result, their experiential science is destroyed, and their mind is blocked from moving forward, and subsequently, such experiences also stop occurring.

Therefore, whosoever divine experiences happen to those performing penance and Yoga practice upon engaging in Yoga, or if many worldly tasks turn favorable to their mind by the grace of God, they must not become astonished by them. Abandoning restlessness, they must hold them in the heart with a peaceful mind and make an effort to keep them secret.

योग योगाद्भवेन्मोक्षो मन्त्र सिद्धिरिम्बनहिता । न प्रकाश्यमतोयोगं भुक्तिमुक्तिफलाय च ॥२॥

योग योगाद्भवेन्मोक्षस्तप्रकाशाद्विनाशम् । अतो न दर्शयेद्योगं यदीच्छेदात्मनः शुभम् ॥३॥

Commentary: By practicing Yoga, liberation and uninterrupted mantra-perfection are achieved through Yoga alone, because Yoga alone bestows both worldly enjoyment and liberation. Therefore, to receive the fruits of enjoyment and liberation from Yoga, the practice of Yoga must be kept secret. By continuously practicing Yoga with a one-pointed mind, liberation is certainly achieved through Yoga; but by revealing it in an immature state, it meets with destruction.

The power and glories (*Vibhutis*) that arrive through Yoga practice must not be displayed to people under the temptation of miracles. When even liberation is achieved through Yoga, how can one fail to receive enjoyments without asking? Therefore, by revealing it, liberation is harmed, and only worldly enjoyment remains.

Hence, until the perfection of divine self-knowledge is achieved through Samadhi, it must not be revealed even at the cost of one's life. Out of a wicked intellect, by desiring the acquisition of enjoyments and displaying or teaching it to people, the practitioner's spiritual practice is destroyed. Therefore, if the practitioner desires his own welfare, until the perfection of his desired goal is achieved, knowledge is matured, and the Guru is pleased to give his command, he must neither display nor teach the practice of Yoga to anyone.

[Page 332]

तत्त्वाप्ति वा गुरोराज्ञां विनापि गुरुतां ब्रजन् । शक्तिसम्पातकृद्योऽसौ क्रोडेद्विषधरैः सह ॥

Commentary: However, those people who, after taking Yoga initiation from the Guru, attempt to become Gurus themselves by transmitting power to others without attaining completeness and without the command of the Guru, reap the fruit of playing with a venomous snake. Because this Shaivi power, by failing to protect the traditional rules and acting willfully, brings about disaster for both the provider and the receiver.

The Secret of Yoga is Un-revealable (योग का रहस्य अप्रकाश्य है)

Kularnava Tantra and Gandharva Tantra:

स्वशास्त्रोक्त रहस्याद्य न वदेद्यस्य कस्यचित् । यदि ब्रूयात्स समयाच्च्युत एव न संशयः ॥ १॥

एतत्प्रकाशनं यच्च आयुः क्षयकरंस्मृतम् । साधकस्य विनाशस्तु तस्मान्नैतत्प्रकाशयेत् ॥ १॥

लोभान्मोहाच्च गर्वाद्वा विद्वेषाद्वाप्रकाशयेत् । सोऽचिरान्मृत्युमाप्नोति शास्त्राघातविषादिभिः ॥२॥

Commentary: Lord Maheshwara says that whichever practitioner practices the Yoga bestowed by the Guru in accordance with the scriptural statements must not describe its beginning-to-end secrets to just anyone, because if it is spoken of at that time, the practitioner undoubtedly falls from the spiritual practice. Therefore, by revealing the experiences like visions that occur in the beginning stage, or by imparting the mantra and instruction to someone else, the practitioner's spiritual capacity and the fruit of the Guru's grace are destroyed. This generates various types of diseases, diminishes the lifespan, and destroys the practitioner's spiritual practice.

[Page 333]

Therefore, without a special purpose, the true secret of Yoga must not be revealed. However, whosoever practitioner, out of a wicked intellect, greed, delusion, and the desire to receive wealth, fame, and respect, or out of pride thinking 'I am a great practicing Yogi, what can anyone do to me? Why shouldn't I become a Guru?'—or out of malice toward the Gurus and being hostile with a dismissive intellect toward spiritual practice, reveals his practice, fails to enjoy his full lifespan and meets with an untimely, swift death due to weapons or through someone's poisoning.

सदा बुद्धिमता भावयं योगिना योगसिद्धये । एते विघ्ना महासिद्धेर्न रमेत्तेषु बुद्धिमान् ॥ ७५॥

न दर्शयेत्स्वसामर्थ्यं यस्य कस्यापि योगिराट् । यथा मूढो यथा मूर्वो यथा वधिर एव वा ॥ ७६॥

तथा वर्तेय लोकस्य स्वसामर्थ्यस्य गुप्तये । शिष्याश्च स्वस्वकार्येषु प्रर्थयन्ति न संशयः ॥ ७७॥

तत्तत्कर्मकरव्यग्रः स्वाम्यासेऽविस्मृतो भवेत् । अविस्मृत्य गुरोर्वाक्यमभ्यसेत्तदनिशम् ॥ ७८॥

Commentary: In accordance with the command of Lord Maheshwara, prior to attaining self-knowledge, practitioners must not reveal their Yoga practice and the capability obtained from it. Similarly, Yogis endowed with grand powers must also continuously reflect that other than the great perfection of self-knowledge, whatever other powers and grandeur exist in Yoga serve as obstacles to Brahman-knowledge. Therefore, a wise Yogi must not become attached to them and must not display his capability to just anyone.

Rather, to keep his capability hidden, he should conduct himself among people like an idiot, a fool, or a deaf person so that people cannot recognize him. Because upon learning of his capability, people undoubtedly keep requesting to become his disciples for their own tasks. By continuously bestowing grace upon them, one's own daily Yoga practice is dropped, which leads to the violation of the Guru's words, and the state of the mind also does not remain as before. Therefore, remembering the words of the Guru, one must remain engaged in practice so that divine Brahman-knowledge is achieved through Yoga in this very life and the state of liberation-in-life is attained quickly.

[Page 335]

Daksha Samhita:

आयुर्वित्तं गृहच्छिद्रं मन्त्रमैथुन मेषजम् । तपोदानापमानञ्च नवगोप्यानि प्रयत्नतः ॥१॥

Commentary: A great disaster occurs by revealing a secret matter; therefore, it is said in the scriptures that humans must with effort keep these nine subjects secret: their lifespan, quantum of wealth, household flaws, mantra, sexual activity, medicine, penance-Yoga practice, charity, and personal insults received. Because from their exposure, great disasters and major obstacles occur.

Obstacles to the Practice of Yoga (योग साधन के अन्तराय)

Yoga Darshana, Samadhi Pada:

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध भूमिकत्वानवस्थित्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥

Commentary: *Vyadhi* (disease), *Styana* (mental stiffness/incompetence), *Samshaya* (doubt), *Pramada* (negligence), *Alasya* (laziness), *Avirati* (lack of detachment), *Bhranti-darshana* (false perception), *Alabdha-bhumikatva* (failure to attain a stage), and *Anavasthitatva* (instability)—these nine inner distractions are stated in the science of Yoga as the causes of mental agitation and obstacles opposing Yoga.

- **Vyadhi (Disease):** Diseases caused by the escalation of wind, bile, etc., due to irregular diet or seasonal faults.
- **Styana (Mental Stiffness):** The inability of the mind to engage in Yoga despite the desire existing, and the inertia of the practitioner due to the attribute of ignorance (*Tamoguna*).
- **Samshaya (Doubt):** A state of mind filled with uncertainty, such as whether Yoga will be perfected or not, whether its fruit is true or false, or merely an imagination; this doubt destroys the practitioner completely.
- **Pramada (Negligence):** Failing to make an effort regarding the means of Samadhi and remaining indifferent toward Yoga practice; the Yoga already attained is also destroyed by this negligence.
- **Alasya (Laziness):** Heaviness of the body due to phlegm and heaviness of the mind due to the attribute of ignorance, failing to engage in Yoga practice, and the mind failing to attach to meditation.
- **Avirati (Lack of Detachment):** The arising of thoughts regarding objective transactions as soon as one sits for meditation, and abandoning meditation under the control of those thoughts; objective thirst is *Avirati*, which forcefully removes the practitioner's mind from knowledge-meditation and fixes it on objects, degrading him.
- **Bhranti-darshana (False Perception):** Viewing the non-means as the means in Yoga practice, or erroneous knowledge, whereby the practitioner forms a distorted concentration.
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Thirteenth Light (त्रियोदश प्रकाश) — Continued

[Page 319]

...it is said that liberation occurs only by gaining its direct perception. Therefore, as long as the direct vision of the soul in the form of light does not take place within the inner instrument (*Antahkarana*), liberation cannot occur even in crores of births. Yogis dedicated to meditation close their physical eyes and behold the soul in the form of light with their inner, divine eyes. Whosoever practitioners behold that radiance even for a single moment in a highly distinct and pure manner become free from all sins and attain the supreme goal—knowledge.

Brahma Purana, Shiva Purana, and Gita Sara:

विश्वम इव दीप्ताच्चिरादित्य इवदीप्तिमान् । विद्युतोऽग्निरिवाकाशे पश्यन्त्यात्मानमात्मनि ॥१॥

नेत्रे पश्यति यज्ज्योतिस्तारा रूपं प्रकाशकम् । स जीवः सर्व भूतानामात्मानं च समाहितः ॥१॥

यदा प्रकाशते ह्यात्मा घटे दीपो ज्वलन्निव । ज्ञानमुत्पद्यते पुन्सां क्षयात्पापस्य कर्मणः ॥ १॥

Commentary: The practitioners behold the soul within their inner space (*Antar-akasha*) resembling a smokeless blazing fire, or like the radiant sun, or like lightning flashing in the sky. The light that the meditating individual beholds in the eye like a shining star is the very life-force (*Jivatma*) of all living beings, which always resides in the heart in the shape of a lamp flame. When the soul illuminates inside the center of the body like a burning lamp, all sinful karmas are destroyed and knowledge arises in humans.

[Page 320]

Trishikhi Brahmana Upanishad:

हृत्युण्डरीकमध्यस्थं चैतन्यज्योतिरव्यम् । निवातदीप सदृश मकृत्रिममणिप्रभम् ॥

ध्यायतो योंगिनस्तस्य मुक्तिः करतलेस्थिता ॥१५७॥ ध्यानयुक्तः सदा पश्येदात्मानं सूर्यचन्द्रवत् ॥ सत्वस्यानुपपत्तौतु दर्शनं तु न विद्यते ॥१॥

Commentary: This imperishable soul as conscious light is situated in the lotus of the heart, steady like a lamp in a windless place and radiant like a genuine gem. By meditating upon it, Yogis certainly attain liberation; only by being endowed with meditation is the soul always seen like the sun and the moon. However, without the generation of the attribute of goodness (*Sattvaguna*), such a vision cannot take place. Therefore, practitioners should always take shelter in the attribute of goodness so that the vision of the Self occurs.

Kularnava Tantra:

ध्यायन्ते योगिनस्तञ्च शुद्ध ज्योतिःस्वरूपिणम् । हस्तपादादिरहितं निर्गुणं प्रकृतेः परम् ॥ १॥

करपादोदराङ्गास्थिरहितं परमेश्वरम् । सर्व तेजोमयं ध्यायेत्सच्चिदानन्दलक्षणम् ॥२॥

Commentary: The formless, pure, effulgent true nature of the Supreme Soul, Parabrahman, which is beyond nature, attribute-less (*Nirguna*), and devoid of hands and feet, is what Yogis meditate upon. That Supreme Lord is formless, free from hands, feet, abdomen, other limbs, and the gross body of flesh and bone. Therefore, practitioners

[Page 321]

should meditate upon His radiant true nature characterized by existence-consciousness-bliss (*Sat-Chit-Ananda*).

Visions of the Brahman-Light in Various Forms Within the Nine Chakras (नव चक्र में विभिन्न रूप ब्रह्म ज्योति दर्शन)

Vashistha-krita Tattvasarayana under the Ramagita:

मूलाधाराभिधं चक्रं प्रथमं समुदीरीतम् । तत्र ध्येयं स्वरूपं तु पावकाकारमुच्यते ॥१॥

स्वाधिष्ठानाभिधं चक्रं द्वितीयं चोपरिस्थितम् । प्रवालाङ्कुर तुल्यं तु तत्र ध्येयं निगद्यते ॥ २॥

तृतीयं नाभिचक्रे तु ध्येयं रूपं तडिन्निभम् । तुर्ये हृदयचक्रे तु ज्योतिर्लिङ्गाकृतीर्य्यते ॥३॥

Commentary: By meditating in the first chakra named *Muladhara*, one's radiant true nature appears there in the form of fire. Above the *Muladhara*, by meditating in the second chakra named *Svadhisthana*, the spiritual light appears like a sprouting coral shoot. Third, by meditating in the navel-chakra *Manipura*, the form of the light appears like lightning. Fourth, by meditating in the *Anahata Chakra* within the lotus of the heart, the vision of the light of the soul's true nature occurs in the shape of a linga (*Jyotirlinga*).

पञ्चमे कण्ठचक्रे तु सुषुम्ना श्वेतर्वाणनी । ध्येयं षष्ठे तालुचक्रे शून्यचित्तलयार्थकम् ॥४॥

भूचक्रे सप्तमे ध्येयं दीपांगुष्टप्रमारणकम् । आज्ञाचक्रेऽष्टमे ध्येयं रूपं धूम्रशिखाकृतिः ॥५॥

[Page 322]

आकाशचक्रे नवमे परशुः स्वोद्ध्वशक्तिकः । एवं क्रमेण चक्राणि ध्येयरूपाणि विद्धि च ॥६॥

Commentary: Fifth, in the throat, is the *Vishuddha Chakra*; by meditating there, the light of the true nature appears as the white-colored *Sushumna*. Sixth is the palate-chakra (*Talu-chakra*), where the dissolution of the mind is accomplished. By meditating there, that light is experienced automatically as a vacant, uniform flavor.

By meditating in the seventh chakra, the brow-chakra (*Bhru-chakra*), just as the flame of a burning lamp in a windless place appears the size of a thumb, similarly, the form of the light of one's own spiritual true nature shines spontaneously like an illuminated lamp. Eighth, upon looking accurately through meditation in the *Ajna Chakra*, the light of the true nature appears ascending vertically like a column of smoke rising from burning materials during a fire; the spiritual light appears smoke-colored in that exact manner.

By meditating in the ninth chakra, the ether-chakra (*Akasha-chakra*), the shape of the light of one's own form appears like a gleaming axe

(*Parashu*). In this manner, as described above, the spiritual light becomes an object of meditation across the nine chakras in various types of forms.

अखण्डैकरसत्वेन ध्येयस्यैक्येऽप्युपाधितः । आकारा विविधायुक्ता नोपाधिश्चेतरः स्वतः ॥७॥

विद्याशक्ति बिलासेन पावकात् विस्फुलिङ्गवत् । अकस्मात् ब्रह्मणोऽखण्डात् विविधाकृतयोऽभवत् ॥८॥

प्रत्यगात्माभिधानां तदेतेषां ध्येय वस्तुनाम् । अचेतनत्वं स्वप्नेऽपि न शक्यं विबुधैरपि ॥९॥

Commentary: Each individual light that comes into meditation automatically bestows bliss. Therefore, all these lights of the spiritual true nature are one and the same. Nevertheless, although these numerous lights are unbroken, uniform, and singular in form, they assume different shapes due to variations in limiting adjuncts (*Upadhis*).

Due to the play of the knowledge-power Goddess Kundalini, just as sparks continuously fly from a fire, similarly, diverse forms of lights find expression from the one unbroken Brahman. Therefore, all these objects of meditation under the name of the radiant inner Self (*Pratyagatma*) are not insentient.

Consequently, practitioners who gain direct perception in meditation must not consider the internal light-visions to be insentient even in a dream, just like the external sun, moon, fire, and electricity.

[Page 323]

Visions of the Formed Brahman-Light (आकार रुप ब्रह्म ज्योति दर्शन)

अन्ये च योगिभिर्ध्यानेष्वाकाराश्चेतनात्मकाः । दृश्यन्ते ताञ्च वक्ष्यामि सावधानमनाः शृणु ॥१०॥

वटस्य कणिकाकारः श्यामाक सदृशः क्वचित् । श्यामाकतण्डुलाकारो बालाग्रशतभागवत् ॥११॥

नीवारशूकवत् शुक्रज्योतिर्वत्सूर्यव्रत् क्वचित् । चन्द्रवच्चाणुवत्सूक्ष्मं प्रादेशपरिमाणवत् ॥ १२॥

Commentary: Other than the aforementioned lights, Yogis practicing Yoga see radiant visions of conscious forms during meditation. Those are now described; listen with an attentive mind.

Visions appear inside like the grain-seed of a banyan tree, and sometimes like the wild *Shyamaka* grain and its rice-kernel. Sometimes, they appear as a tiny grain smaller than that, and as exceptionally subtle scenes in the form of light matching the hundredth part of the tip of a hair.

[Page 324]

These internal light-visions appear radiant like the shining morning star (*Shukra*), and sometimes like the sun, like the moon, and atom-like inside the central inner space of the Brahman-channel *Sushumna*. Within a highly minute space measuring a span (*Pradesha*), these forms are seen as a grand mass of light.

खद्योतवच्च स्फटिकसदृशस्तारवत्क्वचित् । नीलज्योतिः क्वचित् रक्तज्योतिः शुभ्रद्युतिः क्वचित् ॥१३॥

विविध ज्योतिरन्यत्र ज्योतिषां ज्योतिरेव सः । अभिव्यक्तिकरा एवं आकारा ब्रह्मणि स्थिताः ॥१४॥

योगिनां यतचित्तानां जितश्वासेन्द्रियात्मनाम् । ध्यानेनामी प्रकाशन्ते चिदाकाराः पुनः पुनः ॥१५॥

Commentary: This grand spiritual light sometimes appears gleaming like a firefly, or like crystal, or like a pearl. Its color is sometimes blue, sometimes red, and sometimes white like lightning. These diverse or multicolored lights are seen collected at one spot, because the Soul alone is the supreme light of all lights.

Therefore, these multiple types of lights are illuminated by the light of the Soul itself. These lights, which find expression through diverse types of forms and serve as revealers of Brahman, reside firmly within Brahman alone.

Hence, in the meditation of those practicing Yogis who have conquered the mind, life-breath, and senses through Yoga practice, these conscious forms of the nature of pure consciousness (*Chidakara*) manifest repeatedly.

[Page 325]

Beholding the Brahman-Light During Daily Operational Life (व्यवहार दशा में ब्रह्म ज्योति दर्शन)

व्यवहारदशायां च योगिनः खण्ड रूपकम् । स्तंभ कुडच कुशूलादिष्विदं ज्योतिः प्रकाशते ॥१६॥

यत्र यत्र विकारेषु दृष्टिः पतितः योगिनः । ते सर्वे चिन्मया भान्ति तडिद्वत्तत्क्षणे मृशम् ॥ १७॥

ज्योतिरेव परं ब्रह्म ज्योतिरेव परं सुखम् । ज्योतिरेव परा शान्तिर्योतिरेव परं पदम् ॥१८॥

नवचक्रेषु यः पश्येद्यत्र कुत्रापि योगतः । प्रत्यगात्मानमन्तेऽयं ब्रह्मलोके महीयते ॥१६॥

Commentary: Those inside whom these lights have manifested through the awakening of the Kundalini power begin to see these unbroken lights even during daily operational life (*Vyavahara-dasha*) while working, wherever their mind connects outside of the time of Yoga practice. Whichever object the practitioner's gaze falls upon, at that very moment, a conscious light shines clearly within it like lightning.

This light alone is Parabrahman; this Brahman-light is the giver of supreme happiness and supreme peace. This spiritual light alone is the supreme state (*Param Padam*). The practitioners who, taking support of Yoga through Yoga practice, behold the inner Self (*Pratyagatma*) in the form of light within the nine chakras or at any location whatsoever, ultimately attain the realm of Brahman.

उक्तलक्षणमात्मनं कूटस्थं सद्गुरोमु खात् । श्रुत्वात्र पश्येद्ध्यानेन मुद्रया भद्रयापि च ॥ २०॥

[Page 326]

आधारेषु समस्तेष्वप्युक्तस्य प्रत्यगात्मनः । दृष्टव्यत्वस्य नियमो नैव चित्त विशुद्धये ॥ २१॥

यत्र कुत्रापि चाधारे दृष्टवा ध्यानेन तं ततः । शुद्धचित्तो महावाक्य श्रवणेऽधिकृतो भवेत् ॥ २२॥

Commentary: Those who are qualified for the knowledge propounded in Vedanta and wish to acquire knowledge must hear from the mouth of a true Guru about the immutable Soul (*Kutastha Atma*) defined by the aforementioned forms of light. Then, performing penance in the form of Yoga practice, they should behold their own soul in the form of light through meditation and via the *Shambhavi Mudra*. Because the fruit of the purification of the mind is spiritual realization, when this experience begins to happen within, one should understand that the purification of the mind is taking place.

Therefore, there is no rigid rule that one must see the said inner Self within each individual chakra for the sake of mental purification. Rather, by beholding the radiant Soul through meditation at any place or within any foundational chakra whatsoever, the purification of the mind is accomplished. Upon the purification of the mind, the practitioner becomes qualified to hear the great scriptural declarations (*Mahavakyas*) from the Guru, and gains knowledge in Samadhi by performing Yoga practice.

In this manner, by the grace of God and through the descent of power (*Shaktipat*) in the form of the Guru's mercy, practitioners receive the aforementioned diverse types of spiritual experiences in accordance with the scriptures, describing which is not easily achievable. Nevertheless, experiencing it is itself true knowledge.

[Page 327]

Types and Fruits of Shaktipat (शक्तिपात के प्रकार और फल)

Malini Vijayottara Tantra:

सति तस्मिश्च चिह्नानि तस्यैतानि विलक्षयेत् । तत्रैतत्प्रथमं चिह्न रुद्रे भक्तिः सुनिश्चला ॥ १॥

अद्वितीयं मन्त्रसिद्धिस्यात् सद्यः प्रत्ययकारिका । सर्वसत्त्व वशित्वं च तृतीयं तस्य लक्षणम् ॥२॥

प्रारब्ध कर्म निष्पत्तिश्चिह्नमाहुश्चतुर्थकम् । कवित्वं पंचमं ज्ञेयं सालङ्कारमनोहरम् ॥ सर्व शास्त्रार्थ वेतृत्वं अकस्मात्तस्य जायते ॥३॥

Commentary: This descent of power (*Shaktipat*) of the Shaivi power coming down traditionally from Lord Shambhu is of several types based on the classifications of excellent intense (*Utkrishta-tivra*), medium intense (*Madhya-tivra*), mild intense (*Manda-tivra*), and inferior intense (*Nikrishta-tivra*), or soft, mid-intense, more intense, and most intense. Its fruit occurs automatically according to the country, time, and recipient—either with delay, sequentially, or instantly—as desirable, undesirable, or inferior, matching the competence of the Guru and disciple, whether the desire for it exists or not.

When intense Shaktipat is performed by the Guru, the symptoms that manifest within the disciple unexpectedly without any effort include:

- **First Symptom:** The practitioner develops firm devotion toward Lord Maheshwara.
- **Second Symptom:** He achieves swift perfection of mantras (*Mantra-siddhi*) that brings direct, immediate faith.
- **Third Symptom:** The capacity arises to bring all living beings under one's favorable control.
- **Fourth Symptom:** The resolution of his destiny-karma (*Prarabdha Karma*) takes place; it falls away even without being exhausted through suffering. Nevertheless, whatever experiences of happiness and misery arrive through divine dispensation, the practitioner remains pleased to exhaust them joyfully with a cheerful mind, without making any specific counter-effort or separate attempt.
- **Fifth Symptom:** The capability to compose poetry and the power to comprehend the meaning of all scriptures arise within the practitioner spontaneously.

[Page 328]

The true nature of the actual science of that Shaktipat, through the influence of which practitioners experience divine knowledge and attain liberation, is known to Lord Maheshwara alone; and whomever He blesses can also know a little bit of it. However, whether the complete manifestation of this exceptionally rare Rudra-power exists in anyone at all in the present era is known to God alone. Nevertheless, this book is the result of investigating this subject through the supreme grace of Guru Dev Shriman Narayana Tirtha.

एवमस्यात्मनः काले कस्मिंश्चिद् योग्यतावशात् । शक्तिः संबध्यते शैवी शान्ता मुक्तिफलप्रदा ॥४॥

तत्संबन्धात् ततः कश्चित् तत्क्षणापवृज्यते । अज्ञानेन सहैकत्वं कस्यचिद् विनिवर्त्तते ॥५॥

रुद्रशक्तिसमाविष्टः स जिज्ञासुः शिवेच्छया । भुक्तिमुक्तिप्रसिद्ध चर्थं नीयते सद्गुरु' प्रति ॥६॥

तमाराध्य ततस्तुष्टाद् दीक्षामासाद्य शांकरीम् । तत्क्षणाद्द वोपभोगाद् वा देहपाते शिवं व्रजेत् ॥७॥

Commentary: In this life, when humans acquire the right to attain the knowledge of reality at some point due to the good deeds of past lives, the worthiness to receive the Shaivi power arrives. Subsequently, the soul is connected by the Guru with the peace-bestowing Shaivi power, which yields the fruit of liberation. Through that connection, some achieve liberation instantly, while for others, ignorance is dispelled and knowledge is acquired. That is, some gain complete knowledge as soon as Shaktipat occurs, while for others, the dawning of knowledge begins.

When, by continuously performing practices like Yoga, knowledge, meditation, chanting, and penance, this auspicious power manifests in the practitioner, then that seeker possessed of the Rudra-power is directed by the will of Lord Shiva toward a true Guru for initiation to attain worldly enjoyment and liberation. Because only the Guru is the bestower of enjoyment and liberation and the one who operates the power beautifully in the correct sequence, by pleasing the Guru with devotion and receiving the Shankari initiation from him, the practitioner destroys all bonds of karma instantly through Samadhi, attains liberation, and becomes

liberated-in-life (*Jivanmukta*). Alternatively, after experiencing worldly enjoyments, he goes to the state of Shiva upon the fall of the body.

[Page 329]

In this manner, according to the stated scriptural sequence, there are several types of gradations in Shaktipat, the correct application of which relies entirely upon the competence of the powerful Guru. Because the supreme power from which divine knowledge and liberation occur instantly is not an ordinary object. Just as its appropriate application brings about grand welfare, similarly, its inappropriate usage brings about grand disaster as well. Therefore, it has been observed that if the power perfected through the traditional Guru lineage is not applied appropriately, that power brings ill-fortune to both the Guru and the disciple.

Hence, those Gurus who do not know the methodology of Shaktipat correctly, or who are incapable of both punishing and bestowing grace, and are ignorant of the true science of Shaktipat and its gradations across intense, more intense, most intense, excellent, and inferior forms; and who, violating their traditional Guru lineage order, alter it and perform an inferior type of Shaktipat upon every disciple according to their own whimsical sequence—the disciples initiated by them carry a greater probability of meeting with harm rather than their desired goal. Because if the Guru himself, treating the Shaivi power as an ordinary thing, does not act in accordance with the scriptural methods, how can the practitioners receiving power from him find any fruit from the knowledge of such a Guru?

The Practice of Yoga Must Be Kept Secret (योग साधन गुप्त रखना चाहिये)

Rudrayamala Tantra, Patal 36:

प्रवृति लक्षणाख्यानाद्योगिनो विस्मयात्तथा । विज्ञानं विलयं याति तस्मात् गोप्याः प्रवृत्तयाः ॥१॥

Commentary: By continuing to perform penance and the worship of God with a firm, one-pointed mind, the practitioners certainly receive divine visions, but simultaneously, extraordinary power is also acquired through the grace of God. The occurrence of divine visions is itself the symptom of

acquiring capability. If it were not so, what would be the value of the Guru's grace and the greatness of God? Who would perform a penance that yields no fruit? But it is not so; God is intensely compassionate, and the fruit of the practitioners' spiritual practice is never wasted. Whether the practitioner wishes for it or not, nevertheless, the auspicious Lord Maheshwara

[Page 330]

certainly and quickly grants the fruit in accordance with the practitioner's penance. Therefore, this is not a new or surprising matter to be astonished about; through penance and Yoga practice, the expression of the attributes of God's divine power within the practitioners occurs naturally, there is not the least bit of doubt in this.

Upon being initiated by competent Gurus, various types of divine internal experiences are received by their grace at the very beginning of Yoga, and mental power is generated from them. However, out of astonishment or curiosity, many practitioners describe those experiences to people of a different nature than themselves. To display their own importance, they even publish them with their names in newspapers. As a result, their experiential science is destroyed, and their mind is blocked from moving forward, and subsequently, such experiences also stop occurring.

Therefore, whosoever divine experiences happen to those performing penance and Yoga practice upon engaging in Yoga, or if many worldly tasks turn favorable to their mind by the grace of God, they must not become astonished by them. Abandoning restlessness, they must hold them in the heart with a peaceful mind and make an effort to keep them secret.

योग योगाद्भवेन्मोक्षो मन्त्र सिद्धिरिम्बनहिता । न प्रकाश्यमतोयोगं भुक्तिमुक्तिफलाय च ॥२॥

योग योगाद्भवेन्मोक्षस्तप्रकाशाद्विनाशम् । अतो न दर्शयेद्योगं यदीच्छेदात्मनः शुभम् ॥३॥

Commentary: By practicing Yoga, liberation and uninterrupted mantra-perfection are achieved through Yoga alone, because Yoga alone bestows both worldly enjoyment and liberation. Therefore, to receive the fruits of enjoyment and liberation from Yoga, the practice of Yoga must be kept secret. By continuously practicing Yoga with a one-pointed mind,

liberation is certainly achieved through Yoga; but by revealing it in an immature state, it meets with destruction.

The power and glories (*Vibhutis*) that arrive through Yoga practice must not be displayed to people under the temptation of miracles. When even liberation is achieved through Yoga, how can one fail to receive enjoyments without asking? Therefore, by revealing it, liberation is harmed, and only worldly enjoyment remains.

Hence, until the perfection of divine self-knowledge is achieved through Samadhi, it must not be revealed even at the cost of one's life. Out of a wicked intellect, by desiring the acquisition of enjoyments and displaying or teaching it to people, the practitioner's spiritual practice is destroyed. Therefore, if the practitioner desires his own welfare, until the perfection of his desired goal is achieved, knowledge is matured, and the Guru is pleased to give his command, he must neither display nor teach the practice of Yoga to anyone.

[Page 332]

तत्त्वाप्ति वा गुरोराज्ञां विनापि गुरुतां ब्रजन् । शक्तिसम्पातकृद्योऽसौ क्रोडेद्विषधरैः सह ॥

Commentary: However, those people who, after taking Yoga initiation from the Guru, attempt to become Gurus themselves by transmitting power to others without attaining completeness and without the command of the Guru, reap the fruit of playing with a venomous snake. Because this Shaivi power, by failing to protect the traditional rules and acting willfully, brings about disaster for both the provider and the receiver.

The Secret of Yoga is Un-revealable (योग का रहस्य अप्रकाश्य है)

Kularnava Tantra and Gandharva Tantra:

स्वशास्त्रोक्त रहस्याद्य न वदेद्यस्य कस्यचित् । यदि ब्रूयात्स समयाच्च्युत एव न संशयः ॥ १॥

एतत्प्रकाशनं यच्च आयुः क्षयकरंस्मृतम् । साधकस्य विनाशस्तु तस्मान्नैतत्प्रकाशयेत् ॥ १॥

लोभान्मोहाच्च गर्वाद्वा विद्वेषाद्वाप्रकाशयेत् । सोऽचिरान्मृत्युमाप्नोति शास्त्राघातविषादिभिः ॥२॥

Commentary: Lord Maheshwara says that whichever practitioner practices the Yoga bestowed by the Guru in accordance with the scriptural statements must not describe its beginning-to-end secrets to just anyone, because if it is spoken of at that time, the practitioner undoubtedly falls from the spiritual practice. Therefore, by revealing the experiences like visions that occur in the beginning stage, or by imparting the mantra and instruction to someone else, the practitioner's spiritual capacity and the fruit of the Guru's grace are destroyed. This generates various types of diseases, diminishes the lifespan, and destroys the practitioner's spiritual practice.

[Page 333]

Therefore, without a special purpose, the true secret of Yoga must not be revealed. However, whosoever practitioner, out of a wicked intellect, greed, delusion, and the desire to receive wealth, fame, and respect, or out of pride thinking 'I am a great practicing Yogi, what can anyone do to me? Why shouldn't I become a Guru?'—or out of malice toward the Gurus and being hostile with a dismissive intellect toward spiritual practice, reveals his practice, fails to enjoy his full lifespan and meets with an untimely, swift death due to weapons or through someone's poisoning.

सदा बुद्धिमता भावयं योगिना योगसिद्धये । एते विघ्ना महासिद्धेर्न रमेत्तेषु बुद्धिमान् ॥ ७५॥

न दर्शयेत्स्वसामर्थ्यं यस्य कस्यापि योगिराट् । यथा मूढो यथा मूर्वो यथा वधिर एव वा ॥ ७६॥

तथा वर्तेय लोकस्य स्वसामर्थ्यस्य गुप्तये । शिष्याश्च स्वस्वकार्येषु प्रर्थयन्ति न संशयः ॥ ७७॥

तत्तत्कर्मकरव्यग्रः स्वाम्यासेऽविस्मृतो भवेत् । अविस्मृत्य गुरोर्वाक्यमभ्यसेत्तदनिशम् ॥ ७८॥

Commentary: In accordance with the command of Lord Maheshwara, prior to attaining self-knowledge, practitioners must not reveal their Yoga practice and the capability obtained from it. Similarly, Yogis endowed with grand powers must also continuously reflect that other than the great perfection of self-knowledge, whatever other powers and grandeur exist in Yoga serve as obstacles to Brahman-knowledge. Therefore, a wise Yogi must not become attached to them and must not display his capability to just anyone.

Rather, to keep his capability hidden, he should conduct himself among people like an idiot, a fool, or a deaf person so that people cannot recognize him. Because upon learning of his capability, people undoubtedly keep requesting to become his disciples for their own tasks. By continuously bestowing grace upon them, one's own daily Yoga practice is dropped, which leads to the violation of the Guru's words, and the state of the mind also does not remain as before. Therefore, remembering the words of the Guru, one must remain engaged in practice so that divine Brahman-knowledge is achieved through Yoga in this very life and the state of liberation-in-life is attained quickly.

[Page 335]

Daksha Samhita:

आयुर्वित्तं गृहच्छिद्रं मन्त्रमैथुन मेषजम् । तपोदानापमानञ्च नवगोप्यानि प्रयत्नतः ॥१॥

Commentary: A great disaster occurs by revealing a secret matter; therefore, it is said in the scriptures that humans must with effort keep these nine subjects secret: their lifespan, quantum of wealth, household flaws, mantra, sexual activity, medicine, penance-Yoga practice, charity, and personal insults received. Because from their exposure, great disasters and major obstacles occur.

Obstacles to the Practice of Yoga (योग साधन के अन्तराय)

Yoga Darshana, Samadhi Pada:

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध भूमिकत्वानवस्थित्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥

Commentary: *Vyadhi* (disease), *Styana* (mental stiffness/incompetence), *Samshaya* (doubt), *Pramada* (negligence), *Alasya* (laziness), *Avirati* (lack of detachment), *Bhranti-darshana* (false perception), *Alabdha-bhumikatva* (failure to attain a stage), and *Anavasthitatva* (instability)—these nine inner distractions are stated in the science of Yoga as the causes of mental agitation and obstacles opposing Yoga.

- **Vyadhi (Disease):** Diseases caused by the escalation of wind, bile, etc., due to irregular diet or seasonal faults.
- **Styana (Mental Stiffness):** The inability of the mind to engage in Yoga despite the desire existing, and the inertia of the practitioner due to the attribute of ignorance (*Tamoguna*).
- **Samshaya (Doubt):** A state of mind filled with uncertainty, such as whether Yoga will be perfected or not, whether its fruit is true or false, or merely an imagination; this doubt destroys the practitioner completely.
- **Pramada (Negligence):** Failing to make an effort regarding the means of Samadhi and remaining indifferent toward Yoga practice; the Yoga already attained is also destroyed by this negligence.
- **Alasya (Laziness):** Heaviness of the body due to phlegm and heaviness of the mind due to the attribute of ignorance, failing to engage in Yoga practice, and the mind failing to attach to meditation.
- **Avirati (Lack of Detachment):** The arising of thoughts regarding objective transactions as soon as one sits for meditation, and abandoning meditation under the control of those thoughts; objective thirst is *Avirati*, which forcefully removes the practitioner's mind from knowledge-meditation and fixes it on objects, degrading him.
- **Bhranti-darshana (False Perception):** Viewing the non-means as the means in Yoga practice, or erroneous knowledge, whereby the practitioner forms a distorted concentration.

Alabdha-bhumikatva (Failure to Attain a Stage): Failing to gain a baseline stage of Samadhi despite continuous practice due to some cause; this obstacle also deprives the practitioner of contentment

Page 337]

- **Anavasthitatva (Instability):** The obstacle that generates the feeling 'previously there was a good stability in Yoga but now it is not there', which causes the practitioner to slip and prevents the steady state of Samadhi from establishing.

In addition to these nine obstacles to Yoga, their close companions are sorrow, dejection, physical trembling, and irregular inhalation and exhalation. Sorrow of the physical type, etc., is well known. Dejection is the agitation of the mind caused by the thwarting of desires. Physical trembling is the involuntary shaking of the body and movement of limbs, which is also an obstacle. Irregular inhalation and exhalation make the mind restless during meditation due to heavy breathing. All these are obstacles serving as the impurities of Yoga; therefore, for their eradication, one must practice one-pointedness on a single principle (*Eka-tattva*). Its detailed description is present in the Yoga Darshana.

Remedies for the Obstacles to Yoga (योग विघ्न प्रतिकार)

Eleventh Skandha, Chapter 28:

योगिनोऽपक्वगोस्य युञ्जतः काय उत्थितैः ।

उपसर्गेविहन्येत तत्रायं विहितों विधिः ॥३८॥

योगधारणया कांश्चिदासनैर्धारणान्वितैः ।

तपोमंत्रोषधैः कांश्चिदुपसर्गान विनिर्दहेत ॥३९॥

कांश्चिन्ममानुध्यानेन नाम संकीर्तनादिभिः ।

योगेश्वरानुवृत्त्या वा हन्यादशुभदाञ्छनैः ॥४०॥

[Page 338]

यदि कुर्यात् प्रमादेन योगी कर्म विहितम् ।

योगेनैव दहेदहो नान्यत्तत्र कदाचन ॥२५।२०॥

Commentary: Lord Sri Krishna says that for practitioners performing Yoga practice, if before achieving yogic perfection any physical, mental, or spiritual obstacle in the form of a disease arises midway, this is the remedy: some diseases must be quieted through yogic concentration, some through the practice of concentration-endowed postures and Pranayama, and some disturbances must be pacified through chanting, penance, mantras, and medicine.

In this manner, some obstacles must be destroyed slowly through meditation upon Me, some through the congregational chanting of My names, and some calamitous disturbances through meditation upon the auspicious lords of Yoga. If out of negligence, an improper act condemned by the world is committed by the practicing Yogi, its expiation must also be performed through Yoga practice alone; there is no need to use any remedy other than Yoga for it.

केचिद्देहमिमं धीराः सुकल्पं वयसि स्थिरम् ।

विधाय विविधोपायैरथ युञ्जन्ति सिद्धये ॥४१॥

Commentary: Some patient Yogi men, through various means like mantras and medicines, make this body firm, stabilize it in a youthful state, and then practice Yoga for perfection. But a clever person does not need to do so; this is merely useless hard work, because like a fruit hanging on a tree, this body is also bound to fall one day. Through daily continuous

[Page 339]

Yoga practice, even if the body undergoes rejuvenation and becomes firm, nevertheless, a wise person who worships Me must not abandon Yoga practice and live considering the body alone to be his everything, because remaining engaged merely in firming the body is an obstacle to attaining Me.

Therefore, those practicing Yogis who remain desirelessly attached to Me through Yoga practice and experience all happiness within their own self encounter no obstacles while under My refuge, and even if an obstacle arrives by chance, it does not become a hindrance.

Means for Yogic Perfection (योग सिद्धि का उपाय)

Hathayoga Pradipika and the Gita:

भयं क्रोधमथालस्यमतिस्वप्नातिजागरम् ।

अत्याहारमनाहारं नित्यं योगी विवर्जयेत् ॥१॥

अत्याहारः प्रयासश्च प्रजल्पो नियमग्रहः ।

जनसङ्गश्च लोल्यञ्च षड्भिर्योगो विनश्यति ॥१५॥

उत्साहसाहसधैर्यात्तत्त्वज्ञानाञ्च निश्चयात् ।

जनसङ्गपरित्यागात्षद्भिर्योगः प्रसिद्धचति ॥१६॥

युक्ताहार विहारस्य युक्तचेष्टस्य कर्मसु ।

युक्त स्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

Commentary: A practitioner performing Yoga practice must always avoid fear, anger, laziness, excessive sleep, excessive waking, overeating, and

[Page 340]

fasting. Because overeating, excessive physical labor, useless excessive talking, adhering rigidly to vow-bound rules, keeping company with people who oppose Yoga practice, and fickleness—these six destroy Yoga practice; therefore, they must be abandoned.

And enthusiasm, courage, patience, the knowledge of reality, firm conviction regarding one's welfare through the scriptures, and the complete abandonment of unfavorable company—these six ensure the perfection of Yoga; they must be adopted.

The Yoga that destroys all miseries is perfected by that practitioner who consumes a measured diet, engages in regulated movement,

sleeps and wakes at proper fixed times, and exerts effort in his daily operational duties as per necessity.

Fourteenth Light (चतुर्दश प्रकाश) — Continued

[Page 369]

At the forehead region of the foundational station (*Adhara-sthana*), lies the point (*Bindu*), and above it is directly the conscious awakening power (*Bodhini Shakti*). Above it, the resonance (*Nada*) shines brilliantly, which is crescent-shaped, and above that is the luminous great resonance (*Mahanada*), which appears in the shape of a plough (*Langalakriti*). Even above that, the art (*Kala*) named *Anji* is described, which is intensely dear to Yogis, and above that is the mind-transcended state (*Unmani avastha*), upon reaching which there is no return to birth and death. In the science of Yoga, restraining the vital breath (*Prana*) through breath-control (*Pranayama*) and checking the movement of the mind and life-force inside each individual station to hold it steady is called concentration (*Dharana*).

Sharada Tilaka Tantra, Twelfth Patal:

आधार देशेऽधिष्ठाने नाभौ पश्चादनाहते । कण्ठदेशे भ्रू वोर्मध्ये बिन्दौ भूयः कलापदे ॥ १२१॥

निरोधिकायामर्द्धन्दौ नाद नादान्तयोः पुनः । उन्मन्यां विष्णुवक्त्रे च ध्रुव मण्डलक् शिवे ॥ १२२॥

Commentary: In the aforementioned locations, which are the storehouses of power where multiple types of energies and spiritual absolute realities abide, to master them—meaning to collect them together and bring them into use—practitioners must possess the qualification for concentration. *"Deshabandhash chittasya dharana"* (Concentration is the binding of the mind to a single place); anchoring the mind to any single spot by making it one-pointed is named concentration. Among the places where the mind and life-force can be restrained and bound, the first station is the *Muladhara*. Beginning from the foundational station, sequentially passing

through the *Svadhisthana*, the navel-situated *Manipura*, the heart-situated *Anahata Chakra*, and the *Vishuddha Chakra* in the throat region,

[Page 370]

and bringing the mind and life-force into the middle *Ajna Chakra*, one must restrain the mind and life-force further above in the *Bindu*, *Kalapada*, *Nirodhika*, *Ardhendu*, *Nada*, and *Nadanta*. In this very manner, moving further upward sequentially through the *Unmani*, *Vishnuvaktra*, and *Dhruvamandala*, one must merge the mind and life-force into Shiva. This is named the piercing of the six chakras (*Shat-chakra-vedha*), through which Samadhi occurs and the knowledge of reality (*Tattvajnana*) arises.

The operations of these subtle sixteen foundational stations (*Shodashadhara*) have already been described in various ways based on the divisions of cause and effect in the science of Yoga; therefore, their explanation in that specific form here is purposeless and unnecessary, because their practice is accomplished only through the Guru and via the Samadhi of knowledge.

Gautamiya Tantra:

अंगुष्ठ गुल्फ जानूरु सोवनी लिङ्ग नाभिषु । हृद्द ग्रीवा कण्ठ देशेषु लम्बिकायां ततोरनसि ॥ १॥

भ्रूमध्ये मस्तके मूध्नि द्वादशान्तेयथाविधि । धारणं प्राण मरुतो धारणेति निगद्यते ॥ २॥

Commentary: Having stated the subtle sixteen foundational stations, Lord Maheshwara now describes the divisions of the gross sixteen foundational stations along with their practices and fruits, through which the collection of the power-groups abiding in the stations within the body can be amassed, and the perfection of actions is achieved quickly. The big toes of the feet, the ankles (*Gulpha*), knees (*Janu*), thighs (*Uru*), perineum (*Sivani*), genitals, navel, heart, neck (*Griva*), throat region, uvula (*Lambika*), nose (*Nasika*), space between the eyebrows, forehead, the upper region of the head (*Murdha*), and the space twelve inches above the head (*Dvadashanta*)—all these are called in the science of Yoga as vital spots (*Marma-sthana*) or gross

[Page 371]

foundational stations where concentration occurs by restraining the mind and life-force, because these locations are the centers of power. A diverse type of power resides within each individual foundational station, which can be collected anywhere in any location of the body as per one's desire through the restraint of the life-breath via Yoga practice. Its result yields physical (bodily) perfection externally and spiritual, mental perfection internally.

Structural Differences in the Practice of the Sixteen Foundational Stations (षोडशाधार साधन का भेद)

Yogasvarodaya:

अंगुष्ठ पादयोस्तेजः सलक्ष स्थिर दृष्टिमान् ॥१॥

पादांगुष्ठे य आधारः प्रथमो योग तत्त्वतः । अद्वितीयं पादमूलन्तु पादमूल पुरः सरौ ॥२॥

पादस्य पाष्र्णी संस्थाप्य बलवान्प्रभवेन्मुनिः । पादमूले अऽथवा पादांगुष्ठ मूलं विधारयेत् ॥३॥

Commentary: The first foundational station is the big toes of the feet, where brilliance (*Tejas*) resides in the form of power. Targetable upon that brilliance, one must fix the gaze upon both big toes of the feet through steady gazing (*Trataka*). This work is done while lying down in the corpse-posture (*Shavasana*); meaning, first stretching out and lying flat like a corpse, and continuously practicing Trataka with a steady gaze upon both big toes of the feet to steady the mind constitutes the very first foundational step according to the principles of Yoga. Its practice is initiated from here alone. Subsequently, the second

[Page 372]

lies at the root of the foot (*Pada-mula*), so that the heel can be pressed. Placing one heel below the genitals near the perineum and the other above the genitals, one must practice sitting in the *Mahabandha* posture. Through this, the first foundational station—the big toes of the feet—will also be pressed, and the second foundational station—the heels of the feet—will also remain pressed.

तृतीयन्तु गुदाधारो गुदसंकोचन क्रिया । विकाशाकुञ्चनस्तस्य स्थिर वायौ च मृत्युजित् ॥ ४॥

लिङ्गाधारं चतुर्थन्तु लिंग संकोचनन्तुच । लिङ्गसंकोचनाभ्यासात् पश्चिमादण्डमध्यगः ॥ ५॥

बज्रा: नाडीति तन्मध्ये पुनरभ्यसन्तथा । सञ्चारो वायु मनसो रति संचरति त्रिधा ॥ ६॥

Commentary: Furthermore, the movement of the third foundational station is the contraction and dilation of the anus; meaning, repeatedly pulling the downward vital air (*Apana-vayu*) upward from the anal doorway, absorbing it, and releasing it. This movement is accomplished through the root-lock (*Mulabandha*) conjoined with the *Mahabandha*. Through this, the life-breath also becomes steady, whereby the practitioner conquers even death.

The fourth is the genital foundational station (*Lingadhara*), and its movement is called *Vajroli*, in which the repeated contraction, dilation, and drawing upward of the genitals are performed. This movement happens to practitioners of Mahayoga in several ways and is also executed intentionally, which Yogis know through nominal variations as *Vajroli*, *Sahajoli*, and *Amaroli*. Its swift perfection is achieved even through sexual union. Through this alone, the path of the *Sushumna* opens. By means of *Mahabandha*,

[Page 373]

simultaneously conjoined with the practice of contracting and dilating the anus via the foundational lock, drawing the downward vital air upward, and daily performing the *Vajroli Mudra* movement of contracting and dilating the genitals, the path of the anal chakra *Muladhara* and the genital chakra *Svadhisthana* becomes smooth. Consequently, the movement of all three—the life-breath, mind, and the point (*Bindu*)—takes place within the *Vajra* channel inside the spinal *Sushumna*. Then, the mind and life-breath dissolve in the *Sushumna*, and the point is consumed at its own station, transforming into vital energy (*Ojas*).

ग्रन्थित्रय विभेदस्तु तद्भेदो ब्रह्म मार्गतः । ब्रह्मपद्म वायुपूर्णे भूत्वा तिष्ठति योगिराट् ॥ ७॥

वीर्यस्तंभो भवेत्तेन साधयेन्तु सदायुवा ॥८॥ मूलाधारे ब्रह्मपद्म षट्पद्म च यथातथा ॥

Commentary: In this manner, due to the execution or continuous performance of the *Vajroli* movement of the fourth genital foundational station, the piercing of all three chakra knots—the *Muladhara*, *Svadhisthana*, and *Manipura*—takes place. This piercing of the chakras through the Brahman-path occurs via the restraint of the life-breath inside the *Sushumna*. Due to this, the capability to restrain the life-breath in the *Muladhara* comes to the practicing Yogi, and the retention of semen (*Virya-stambhana*) is accomplished. Even while engaging in sexual intercourse, the discharge of the point does not occur, and by practicing constantly, the practitioner remains uniformly maintained with the vigor of youth. He can restrain the mind and life-breath within the *Muladhara* and *Svadhisthana* according to his desire.

[Page 374]

पञ्चमं जठराधारं तदाबन्धयतिक्रमात् । मृत्युनाभंग सिद्धोऽयं मृत्युरेव क्षयं करः ॥९॥

अनेन पश्चिमादुध्वं वायु कुर्यात्विशालधीः । बन्धोऽयं बुद्धि मनसोः पञ्चमाधार कालिजत् ॥१०॥

नाभ्याधारोभवेत्षष्ठस्तत्र प्रारण समभ्यसेत् । स्वयमुत्पद्यते नादो नादतो मुक्तिदस्ततः ॥ ११॥

Commentary: The fifth is the stomach foundational station (*Jatharadhara*); its movement is to execute the abdominal lock (*Uddiyana-bandha*) along with the root-lock during the *Mahabandha* posture. Therefore, a wise practitioner should systematically raise and restrain the life-breath in the western path *Sushumna* through *Uddiyana-bandha* conjoined with *Mahabandha* and *Mulabandha*. This fifth foundational station is considered perfected for conquering death. Here, the mind, life-breath, and intellect are bound, whereby death is certainly destroyed, the lifespan increases, and the practicing Yogi defeats time.

The sixth is the navel foundational station (*Nabhyadhara*); by the restraint of the life-breath there, resonance (*Nada*) begins to occur automatically. By dissolving the mind and life-breath into this resonance, this resonance itself becomes the bestower of liberation.

सप्तमो हृदयाधार तस्मिन् वायु निबन्धनात् । ऊर्ध्व वक्त्राणि पद्मानि विकसन्ति महान् भवेत् ॥१२॥

कण्ठाधारोऽष्टमस्तत्र कण्ठ संकोच लक्षणः । जालन्धराख्यो बन्धस्यात्तस्मिन्सति मरुत् दृढ़ः ॥१३॥

नवमो घन्टिकाधारस्तत्र जिह्वाग्रः मग्नतः । संपिवत्यमृतं तस्माद् योग विन्मृत्युजित्परः ॥ १४॥

[Page 375]

Commentary: The seventh is the heart foundational station (*Hridayadhara*); by restraining the life-breath here, the groups of lotuses abiding in the foundational stations turn upward and bloom, whereby greatness arrives and the practitioner acquires extraordinary glory.

The eighth is the throat foundational station (*Kanthadhara*), whose movement is the contraction of the throat via the *Jalandhara-bandha*. Upon its perfection, the life-breath can be held firmly.

The ninth is the uvula foundational station (*Ghantikadhara*), whose movement is the *Khechari Mudra*. Turning the tongue backward to place it above the uvula inside the palate constitutes the *Khechari Mudra*, through which the nectar juice is consumed. Therefore, by continuously consuming nectar, the Yogi who knows this Yoga defeats death; meaning, the Yogi perfected in Khechari can maintain life as per his desire.

दशमस्तालु का धारस्तत्र जिह्वाग्रतः कृते । ल चलने दोहने चैव जिह्वा तालु विलम्बिता ॥ १५॥

नासिका प्राप्त जिह्व यं तालु लग्नाभवेत्ततः ।

Commentary: The tenth foundational station is called the root of the palate (*Talu-mula*); right here, by placing the tip of the tongue above the uvula into the root of the palate, the consumption of nectar takes place. For the consumption of nectar, the *Khechari Mudra* is necessary, and the *Khechari Mudra* happens due to the lengthening of the tongue. Ordinarily, the tongue of most practitioners cannot reach the root of the palate merely

by turning it backward. To make the tongue reach the root of the palate, the tongue is lengthened and extended through these four movements: cutting (*Chhedana*), moving (*Chalana*), milking (*Dohana*), and rubbing (*Gharshana*), and is thus made to reach the root of the palate.

[Page 376]

- **Chhedana (Cutting):** Incising the frenulum beneath the tongue.
- **Chalana (Moving):** Pulling the tongue with the hand to move it here and there.
- **Gharshana (Rubbing):** So that the incised spot of the tongue does not fuse back together, rubbing the region of the frenulum beneath the tongue with powders of rock-salt, yellow-turmeric, or catechu (*Khadira*).
- **Dohana (Milking):** Milking the tongue to lengthen it, exactly like milking a cow.

This process is performed daily in Hatha-yoga for achieving perfection in the *Khechari Mudra*. Its detailed description is present in the *Hathayoga Pradipika*. However, inside the practice of Mahayoga, the *Khechari Mudra* occurs to practitioners automatically without cutting, moving, rubbing, and milking. Through movements like cutting, the tongue lengthens and reaches above the tip of the nose from the outside, constituting the *Khechari Mudra*.

एकादशो मवेज्जिह्वा तलजाधार ईश्वरि । जिह्वाग्रमथनेनस्मिन् पानीयं मधुरं भवेत् ॥१६॥

तत्पोतेषु कविर्गीति ज्योतिश्छन्दो विदांवरः । दन्ताधारो द्वादशेति सर्व रोग क्षयं करः ॥१७॥

धारयेत् दन्तयोर्मध्ये जिह्वाग्रञ्चबलादपि । धृत्वार्द्ध घटिकामात्रं सर्व रोगास्तु नाशयेत् ॥१८॥

Commentary: When the tongue lengthens and the *Khechari Mudra* is achieved, the specific spot where the tongue attaches to consume nectar is named the eleventh *Talajadhara*—the palate. Through the perfection of this eleventh foundational station via Khechari, by continuously

consuming the nectar juice with the tongue, the Yogi acquires the power to compose poetry, sing, and author scriptures, and gains excellent knowledge of meters (*Chhandas*) and astrology.

The twelfth is called the teeth foundational station (*Dantadhara*), which is the destroyer of all diseases. Its movement is accomplished by forcefully placing the tip of the tongue between the front teeth (*Rajadanta*) and restraining the mind and life-breath. If the mind and life-breath are held here even for half a *Ghatika* (twelve minutes), all types of diseases are certainly destroyed.

[Page 377]

नासाधार ततो ज्ञेयो नासालक्ष्यस्त्रोदशः । मनः स्थिर करोयस्तु वायुस्थिर करो महान् ॥

हो नासापुटे स्थिरादृष्टिराधारोऽयं चतुदर्शः ॥१६॥

कृतेऽस्मिन् स्वीयतेजः स्यान्प्रत्यक्षं षट् त्रिमासतः । पार्थिवं त्रुटतिक्षिप्रं प्रत्यक्षं स्वीय तेजसा ॥२०॥

Commentary: After this, the tip of the nose must be known as the thirteenth foundational station. Its movement is to steady the gaze through *Trataka*. This thirteenth nasal foundational station steadies the mind and life-breath.

When the gaze becomes steady on the tip of the nose, the nostrils constitute the fourteenth foundational station (*Nasaputa-chaturdashadhara*). When the practice of executing Trataka upon the tip of the nose becomes firm, one should then practice restraining the mind and life-breath by steadying the gaze upon the nostrils (the upper region of the nose). By continuing to practice firmly in this manner for three to six months, one's own capability becomes directly manifest, and through that, worldly bonds break quickly, whereby the inertia of the body, mind, and life-force is destroyed and one's true spiritual form becomes directly manifest.

[Page 321, 378]

पञ्चदश भ्रुवोर्मध्ये स्थिरदृष्टिस्तथा ध्रुवम् । अस्मिन् दृष्टिः स्थिरा कोटि किरणानि स्फुरन्तिहि ॥२१॥

नेत्राधारः षोडशोऽयमंगुल्यग्रेण चालयेत् । सर्वज्ञः प्रभवेत्तेन इति श्रधार षोडशः ॥ प्रत्यक्षं तद्भवेत्सर्वं तदभ्यासान्नसंशयः ॥२२॥

Commentary: The space between the eyebrows is called the fifteenth foundational station. Its movement is the *Shambhavi Mudra*. When, through the matured practice of Trataka, the mind becomes one-pointed and the eyeballs begin to steady, then targeting the location of the fifteenth foundational station between both eyebrows, turning the eyeballs backward or upward to steady the mind and life-breath there through the Shambhavi Mudra, millions of rays of the inner soul's light certainly begin to vibrate, and visions of divine, highly divine, supremely bliss-granting spiritual lights take place.

After this is the sixteenth ocular foundational station (*Netradhara*), whose movement is the *Shanmukhi Mudra* conjoined with the *Shambhavi Mudra*. Pressing and closing the nose, ears, mouth, and eyes with the fingers of both hands, and restraining the mind and life-breath in the brow-center *Ajna Chakra* through retention (*Kumbhaka*) Pranayama constitutes the *Shanmukhi* or *Yoni Mudra*. Due to its firm practice, through the illuminated spiritual light, all objects hidden inside the belly of the earth begin to appear directly manifest. Through the light of the inner brilliance, divine Brahman-knowledge is achieved. In this manner, to the Yogi practicing the sixteen foundational stations, everything becomes directly manifest and he becomes omniscient. There is no doubt in this.

Three Targets (त्रिलक्ष)

Pranatoshani Tantra, Second Kanda:

आधारे हृत्प्रदेशे च भ्रुवोर्मध्ये विशेषतः । स्वयंभू बारण इतर स्त्रिलक्ष परिकीत्तिकम् ॥१॥

लिंगत्रयमहेशानि प्रधान त्वेन चिन्तयेत् । लिंगत्रयमहेशानि प्रधान त्वेन चिन्तयेत् । स्वयंभूलिग मूलाधारे बालिग मनाहते ॥ इतर लिगमाज्ञा चक्रे सर्व काम फलप्रदम् ॥२॥

[Page 379]

Commentary: Now Lord Maheshwara states the three targets (*Trilakshya*), by targeting which occur the glory of Yoga, supreme peace, knowledge, liberation, stability, and perfection. Within the foundational station, the heart region, and specifically between the eyebrows, reside the *Svayambhu*, *Bana*, and *Itara* lingas respectively. This indeed is called the three targets; therefore, at these three stations, one must primarily perform the contemplation and meditation of these three lingas alone. Because the *Svayambhulinga* is in the *Muladhara*, the *Banalinga* is in the *Anahata Chakra*, and the *Itaralinga* is in the *Ajna Chakra*, performing meditation targeting them fulfills all desires.

During the time of spiritual practice, whichever station the practitioners have to transition to and fro within by the mind, it is necessary to halt at that respective station. As long as the body, mind, and life-breath are not organized, and Samadhi does not occur through the dissolution of the mind and life-breath as per one's desire, until then, according to the statements of the science of Yoga, it is necessary to restrain the mind and life-breath within specific spaces and stations, because the subjects concerning the functions of the body, mind, and life-force are exceptionally subtle. All efforts are aimed solely at bringing their movement under the control of the will.

As long as the distinct elements residing in the body are not known in their various individual forms, until then, taking the target of all the principles propounded by Lord Maheshwara into the intellect, one has to establish a seat through the mind alone within the supportless inner space. Therefore, making an effort according to the state of the body, mind, and life-breath, one must anchor the target from one place to another. Hence, among all the targets of concentration that have been described previously and are stated hereafter, these three targets alone are principal.

[Page 380]

These targets are of several types based on the divisions of gross, subtle, and supreme, as well as beginning, middle, and end, and external-internal, and downward-upward. Stating all of them is not easy, and understanding them is exceptionally difficult; and their occurrence is rare for everyone.

Nevertheless, in accordance with the instructions of the Acharyas who have traditionally spoken, heard, and performed it through their intellect

and knowledge, this most difficult subject, complex matter, and hidden knowledge of the vast science of Yoga—attainable through Guru's grace—is stated in the simplest brief essence. Through this, practitioners can comprehend how extraordinary, miraculous, astonishing, and grand the creation of the spiritual world is, and how wondrous, bliss-granting, and supremely peace-bestowing it is.

Therefore, this fact has been stated in various ways in the science of Yoga, and attempts have been made to render it comprehensible to the intellect by giving multiple comparisons, which can be understood only by steady-minded, mature-intellect, and intensely hard-working practitioners. For those practitioners whose minds are unstable and whose intellects are immature, who cannot even form a concentration on this subject,

[Page 381]

this statement is given: let them not harbor any doubt or anxiety regarding this. Whatever matters Lord Maheshwara states are entirely true, direct, and worthy of attainment, and are obtained through spiritual practice. Through one's own daily firm practice and by the Guru's grace, all these subjects quickly become easily achievable and comprehensible to the intellect, there is no doubt in this.

Target Yoga: Beginning, Middle, and Internal Targets (लक्ष्य योग आदि मध्य अन्तर्लक्ष्य)

Yogasvarodaya:

सुख साध्यं लक्ष्ययोग मिदानीं शृणु पार्वति । पञ्चधालक्ष्य योगश्च ऊर्ध्व लक्ष्यादि भेदतः ॥ १॥

ऊर्ध्व लक्ष्योऽधोलक्ष्यो वाह्य लक्ष्य तथाैव च । मध्यलक्ष्यस्तथा ज्ञेयोऽन्तरलक्ष्य तथैव च ॥ लक्षणं शृणु तेषांहि फलं ज्ञात्वा महेश्वरि ॥ २॥

Commentary: Now Lord Maheshwara describes the characteristics, the practice, the fruits, and the types along with the names of the supremely peace-bestowing and easily achievable Target Yoga. This Target Yoga is of five types based on the divisions of upward target (*Urdhva-lakshya*), downward target (*Adho-lakshya*), external target (*Bahya-lakshya*), middle

target (*Madhya-lakshya*), and internal target (*Antar-lakshya*), through whose easily achievable movement the mind is easily brought under control through simple practice and the swift perfection of the desired goal occurs.

आकाशे दृष्टि मास्थाय मन ऊर्ध्वन्तु कारयेद् । ऊध्वं लक्ष्यो भवेदेष परमेशस्य चैकता ॥ ३॥

नासिकोपरि देवेशि द्वादशाङ्गल मानतः । दृष्टि स्थिरन्तु कर्त्तव्यमधोलक्ष्यमिदं भज ॥४॥

[Page 382]

Commentary: By fixing the gaze upon the sky and raising the mind upward, the upward target occurs, through which the oneness of the mind with the Supreme Lord is achieved. Second, by steadying the gaze upon the region measuring twelve inches above the nose, the downward target occurs; worship this.

अथवा नासिकाग्रेतु स्थिरादृष्टिरियं शृणु । यस्यभवेत्स्थिरादृष्टि श्चिरायुः स्थिरदृष्टिमात् ॥ ५॥

वाह्य लक्ष्यं स्वयं ज्ञेयं यातित्तत्त्व निवसिताम् । कामिनान्तु बर्हादृष्टिश्चिन्तादिषु सुसिद्धिदा ॥ एष वाह्य मध्य लक्ष्य इष्ट चिन्ता निराकुलम् ॥६॥

Commentary: Alternatively, one must steady the gaze upon the tip of the nose; hear this. He whose gaze becomes steady there becomes long-lived and possessed of a steady vision. This indeed is named the external target yoga (*Bahya Lakshya Yoga*). By continuing to perform this Yoga, the practitioner automatically knows its deep secret truly as it is. Therefore, to those practitioners whose minds are anxious with various types of desires, this outward-gaze yoga (*Bahirdrishti Yoga*) quickly bestows perfection. This external-middle target yoga fulfills all the heart's desires of the practicing seekers and frees them from anxiety over the desired goal.

अन्तरलक्ष्यं शृणु देवि दिगिवदिगादि वज्जितम् । बाह्याभ्यान्तर आकाश बाधा मात्रं परं मतम् ॥७॥

चलज्जाग्रत्सुषुप्तेयु भोजनेषु च सर्वदा । सर्वावस्थाषु देवेशि चित्तं शून्य नियोजयेत् ॥ कर्ता कारयिता शून्यं मूतिमान् शून्य ईश्वरः ॥८॥

[Page 383]

Commentary: Lord Maheshwara describes the internal target (*Antar-lakshya*): abandoning the resolutions of worldly transactions from all sides —cardinal directions, intermediate directions, here, and there—and refraining from looking here and there, attaching the mind exclusively to the complete vacant space inside and outside to make it objectless constitutes the most supreme internal target yoga. Therefore, while walking, moving, rising, sitting, eating, drinking, waking, and sleeping, at all times and under all states, one must engage the mind into the void. Because the doer and the prompter is also the void. To such an extent that even the manifest personified God is the void.

हर्ष शोक घटस्थोऽयं जन्म मृत्यु लभेत्स्वयम् । घटस्थाचिन्त्ययोऽमूतिर्हत चिन्ता स्वरूप धृक् ॥१६॥

विषयं विषवद्दुष्टं त्यक्ता ज्ञात्वातु मारुतम् । संज्ञाशून्य मनोभूत्वा पुण्य पापैर्नलिप्यते ॥ १०॥

Commentary: Naturally, the Soul residing within the body is formless, beyond contemplation, and of the nature of the formless void. That soul residing in the body, by becoming conjoined with this objective contemplation of the mind, accepts the causes of joy and sorrow and automatically participates in the misery of birth and death. Therefore, the person who abandons objects, understanding them to be as corrupt as poison, knows his true form to be free of thoughts, and lives with a mind devoid of awareness and empty of objective things, is not tainted by merit and sin.

बाह्यमाभयन्तर खंहि अन्तर्लक्ष्यमितिस्मृतम् । एतदृद्ध्यानात्सदा किञ्चित् दुखं न स्यात् शिवोभवेत् ॥११॥

शुन्यस्तु सच्चिदानन्दं निःशब्द ब्रह्म शब्दितम् । सशब्दं ज्ञेयमाकाशमितिभेदद्वयस्त्विह ॥ १२॥

[Page 384]

Commentary: In this manner, continuously making the external and internal void as the target of meditation is remembered as the internal target (*Antar-lakshya*). By constantly meditating upon the vacant ether in this exact manner, not the least bit of sorrow ever occurs at any time, and the practicing Yogi becomes directly the form of Shiva. The void alone is called the soundless Brahman (*Nishabda Brahman*), which is existence-consciousness-bliss; and the vacant ether itself is known as the sounding Brahman (*Sashabda Brahman*). In this manner, there are two divisions of Brahman here, which are called forms of the void.

इदानों मध्य लक्ष्यन्तु कथयामिसिद्धि कारकम् । श्वेतं रक्त तथा पोतं धूमाकारन्तु नीलभम् ॥१३॥

अग्नि ज्वाला समानाभं विद्युत्पुञ्ज समप्रभम् । आदित्य मण्डलाकारमथवाचन्द्रमण्डलम् ॥१४॥

ज्वलदंगार तुल्यं वा भावयेद्र पमात्मनः । एतज्ज्योतिर्मयंदेहं मनोमध्येतुलक्ष्ययेत् ॥१५॥

Commentary: Now Lord Maheshwara describes the middle target (*Madhya-lakshya*), which causes supreme perfection. Within the spinal *Sushumna* cavity inside the vacant mental ether, one must meditate by forming the feeling of the eternal true form of the Self—appearing as a point characterized by a white, red, yellow, or smoke-like blue luster, and blazing like a tongue of fire, radiant like a cluster of lightning, and shaped like the illuminated solar orb or the full lunar disc, or equal to a burning ember—targeting the divine body of the Soul inside the mind.

एतेषाञ्च कृते लक्ष्ये नाना दुःखं प्रणश्यति । मनसस्तु मलंयाति महानन्द भवेत्ततः ॥१६॥

[Page 385]

Here is the exact, complete English translation from **page 385 onwards** through to the end of the Fourteenth Light on page 387, without skipping or missing anything.

Fourteenth Light (चतुर्दश प्रकाश) — Continued

[Page 385]

...In this manner, by constantly meditating with the mind, targeting the divine, radiant form of the Self in the form of fire, lightning, sun, moon, as well as resonance (*Nada*), point (*Bindu*), and art (*Kala*) light, various types of sorrows of the practitioners are destroyed, all the impurities and past sinful impressions of the mind depart, and grand bliss continuously celebrates at all times.

Five Ethers (पञ्च व्योम)

कथ्यते तु देवयधुनाकाशं पञ्चभिर्लक्षणैः ।

आकाशन्तु महाकाशं पराकाशं परात्परम् ॥

तत्त्वाकाशं सूर्याकाशमाकाश पञ्च लक्षणम् ॥१७॥

Commentary: Lord Maheshwara now describes the names and characteristics of the five ethers (*Pancha-vyoma*, the inner space) situated within the *Sushumna* cavity. First is the *Akasha* (ether), above it is the second, *Mahakasha*, and even beyond that is the third, *Parakasha*, and fourth is the *Tattvakasha*, and inside it is the fifth, *Suryakasha*. In this manner, inside this body, there are five types of ethers, each surpassing the other and moving from the subtle to the subtlest.

सबाह्याभ्यांतरे नित्यं निरकारस्तु निर्मलम् ।

कर्त्तव्यं लक्ष्यमाकाशं साधयेत्साधनं बिना ॥१८॥

घनान्तराल सदृशं पराकाशं तथैव च ।

कल्पान्ताग्नि समं ज्योतिर्महाकाशं स्मरेत्तथा ॥१९॥

[Page 386]

Commentary: The first is *Akasha*; it is eternally formless and immaculate outside and inside. One must target it by rendering the

mind free of resolutions and doubts, adopting a supportless disposition, so that the dissolution of the mind occurs without effort; one should practice such an exercise.

The second is *Parakasha*; it is full of deep darkness, resembling an exceptionally cloud-covered sky. Inside it too, without deliberating upon the past or future, one must immerse the mind and become absorbed.

The third is *Mahakasha*, which is illuminated by a fire-form light, just as fire pervades the entire universe at the end of a cosmic cycle (*Kalpanta*)—where fire alone is seen everywhere. In that exact manner, remembering the light of the fire's brilliance, one must immerse the mind and become of that very shape.

कोटि कोटि प्रदीपाभं तत्त्वाकाशं स्मरेत्तथा ।

सूर्याकाशं तथाकोटि सूर्य विश्व समं स्मरेत् ॥२०॥

सबाह्यभ्यान्तरे चैवमाकाशं लक्षयेत्तयः ।

शिववद्विहरेद्विश्वे पाप पुण्य विर्वाजतः ॥२१॥

Commentary: The fourth is *Tattvakasha*, which is radiant with lights like the illumination of millions and crores of burning lamps; one must dissolve the mind into it and become of that form.

Thereafter, the fifth is *Suryakasha*; its grand illumination is equal to the combined light of millions of suns of the universe. One must dissolve the mind and life-breath into it and achieve unity.

In this manner, the practicing Yogi who meditates upon the radiant support and the formless supportless—that is, the light in the form of a support and the void in the form of the supportless—outside in the universe and inside within the inner space, wanders as per his desire in the universe like Me, free from sin and merit.

Mandala Brahmana Upanishad, Fourth Brahman:

अथह याज्ञवल्क्यों मण्डल पुरुषं पपृच्छ ।

[Page 387]

व्योम पञ्चक लक्षणं विस्तारेणानुब्र होति ॥

सहोवाचाकाशं पराकाशं महाकाशं ।

सूर्याकाशं परमाकाशमिति पञ्चभवन्ति ॥

Commentary: Yogi Yajnavalkya asked the Purusha of the Solar Orb (*Mandala Purusha*), the Sun God: "Kindly state the characteristics of the five ethers in detail!" Then the Mandala Purusha, Lord Bhaskara, spoke: "*Akasha*, *Parakasha*, *Mahakasha*, *Suryakasha*, and *Paramakasha*—thus there are five ethers."

बाह्यभ्यान्तर मन्धकार मय माकाशम् ।

बाह्यस्याभ्यान्तरे कालानल सदृशं पराकाशम् ॥

सबाह्याभ्यांतरेऽपरिमितद्युतिनिभं तत्त्वं परमाकाशम् ।

सबाह्याभ्यान्तरे सूर्यनिभं सूर्याकाशम् ॥

अनिर्वचनीय निरतिशयानंद ज्योतिः सर्व व्यापकं लक्षणं परमाकाशं ॥

एवं तत्तल्लक्ष्य दर्शनत् तद्रूपो भवति ॥

Commentary: Outside and inside, the ether is filled with deep darkness (*Akasha*). Outside and inside, matching the fire of cosmic destruction (*Kalanala*), is *Parakasha*. Outside and inside, illuminated by the grand electric light of boundless brilliance, is the absolute reality-form *Paramakasha*. Outside and inside, completely filled with solar light everywhere, is *Suryakasha*.

And characterized by an indescribable light, all-pervading, and filled with unsurpassable bliss, is *Paramakasha*. In this manner, the five ethers exist within oneself. By targeting and viewing them in that form, the practitioner becomes of that very form. Such is this declaration of the Yajur Veda.

[Page 419]

Mitahara (Moderate Diet)

Gheranda Samhita, Fifth Upadesha:

मिताहार बिना यस्तु योगारम्भन्तु कारयेत् । नाना रोगो भवेत्तस्य किञ्चिद्योगो न सिद्धचति ॥ १६॥

Commentary: If one begins the practice of Yoga without regulating one's diet, various types of diseases will manifest, and not even a least bit of success in Yoga will be achieved. From this, it must be understood that maintaining a regular diet is absolutely essential in the practice of Yoga.

No matter how much knowledge, meditation, Yoga, chanting (*Japa*), or penance (*Tapa*) is performed, ultimate spiritual perfection (*Paramartha*) cannot be achieved without celibacy (*Brahmacharya*) and the restraint of food. For this reason, not only the science of Yoga but all scriptures that guide one on the path of welfare repeatedly emphasize keeping sexual activity and diet continuously regulated.

Those people who think that by eating less the body will become emaciated, and lacks nourishment—thereby rendering it unfit for other tasks—harbor an impression that is so delusional that because of it, people fail to enjoy their full lifespan and fall into the jaws of death at an early age. This is because as many people die from overeating as do not die from undereating; the ignorant in the world have assumed the boundary of their happiness to lie within sex and food alone, but if one reflects carefully with patience, it will become evident that the consequence of this is highly terrifying.

For human beings, all enjoyable objects in the world are meant for consumption. If these enjoyments are partaken of in a regulated manner, the capacity of the body, mind,

[Page 420]

life-force, and senses increases, which brings about contentment (*Tushti*) and nourishment (*Pushti*), leading to the achievement of wealth (*Artha*) and ultimate liberation (*Paramartha*); because this body was obtained

precisely for the sake of experiencing. The inherent duty of every human being encompasses righteousness (*Dharma*), wealth (*Artha*), desire (*Kama*), and liberation (*Moksha*), but people do not know how to consume physical objects due to their infatuation with the gross material body. They do not live with restraint and regulation.

Their body, mind, life-force, and senses have become listless through continuous indulgence, due to which they do not even receive the actual desired happiness of enjoyment. Just as excellent food becomes the cause of destruction for a person suffering from indigestion, and a woman becomes the cause of ruin for one suffering from impotence, similarly, you cannot enjoy the pleasures; rather, the pleasures themselves are consuming you. Therefore, let alone ultimate liberation, you become deprived even of the happiness of the world. Hence, if you desire your own prosperity (*Abhyudaya*), you must lay a strong and firm foundation of diet and sex (*Mitahara* and *Brahmacharya*).

You people think that by eating less you will die sooner, but that is not the case. By eating a large amount, whatever nourishment you bring to the gross body only renders your subtle body (*Sukshma Sharira*) weaker. Wrestlers cannot perform concentration (*Dharana*) and meditation (*Dhyana*). By failing to practice Yoga and expanding the gross body through artificial methods, their subtle body becomes weak. Their intellect also becomes gross.

For this reason, the brain cannot grasp exceptionally subtle subjects. When trying to concentrate the mind, those who eat heavily are overcome by sleep, and the mind takes refuge in dullness due to the attribute of ignorance (*Tamoguna*).

[Page 421]

Even if the gross body of a moderate eater (*Mitahari*) who consumes minimal food is weak, his subtle body remains powerful; therefore, he can concentrate his mind whenever he wishes as per his desire.

Due to subtle and light food, the purification of the impurities of all the channels (*Nadis*) in their gross body is accomplished, whereby the attributes of passion (*Rajoguna*) and ignorance (*Tamoguna*) are subdued or destroyed. The attribute of goodness (*Sattvaguna*) increases. Agility

abounds in the body and immense enthusiasm remains in the mind. Because fat (*Meda*) and bone-marrow (*Majja*) do not exceed necessity in the body, wind (*Vata*), bile (*Pitta*), and phlegm (*Kapha*) remain in perfect equilibrium; consequently, because the physical operations from inhalation-exhalation down to the stomach, digestive tract, and urinary bladder remain regular, they become long-lived. Their lifespan, strength, intellect, and radiance increase. Those who practice moderate eating do not even need physicians or doctors. Whatever food they consume, because their digestive fire (*Jatharagni*) remains kindled, serves like nectar to nourish their mind, life-force, and body.

Gheranda Samhita and Yajnavalkya Samhita:

सुस्निग्ध मधुराहार श्चतुर्थांश विर्वाजतः । भुज्यते शिव संप्रीत्यै मिताहारः स उच्यते ॥२२॥

अन्नेन पूरयेदधं तोयेनतु तृतीयकम् । उदरस्य तुरीयांशं संरक्षेत्वायु चारणे ॥२३॥

अष्टौ ग्रासा मुनेर्भक्ष्याः षोडशारण्यवासिनाम् । द्वात्रिंशद्धि गृहस्थस्य यथेष्टं ब्रह्मचारिणाम् ॥६५॥

तेषामयं मिताहार स्त्वन्येषामल्प भोजनम् ॥६६॥

[Page 422]

Commentary: Pure, sweet, and unctuous food made from pleasant substances containing milk and ghee should be eaten with love, leaving one-fourth of the stomach empty. Instead of filling the stomach completely, after filling half of the stomach with food, the third part should be filled with water, and the fourth part should be preserved empty for the movement of air. This is called *Mitahara*.

An ascetic or sannyasi who is ever-dedicated to the worship of God should consume only eight mouthfuls (*Grash*) of food, and forest-dwellers (*Vanaprasthi*) or ascetics living in the wilderness should eat sixteen mouthfuls. A householder should consume thirty-two mouthfuls of food, and children or celibates (*Brahmachari*) engaged in studying sciences may eat as per their desire. This is the designated moderate diet. Those who cannot protect this vow should at least eat less than what they currently consume.

Shaucha (Purity)

शौचन्तुद्विविधं प्रोक्त' बाह्यमाभ्यन्तरं तथा । मृज्जलाभ्यां स्मृतं बाह्य मनः शुद्धि स्तथान्तरम् ॥६७॥

Commentary: Purity is of two types based on the divisions of external (*Bahya*) and internal (*Abhyantara*). Maintaining the cleanliness of the body with clay and water is called external purity. Internal purity occurs by becoming free from attachment and malice, continuously performing righteous deeds, and purifying the mind through spiritual knowledge.

The Ten Types of Niyamas (नियम के दश प्रकार)

Yajnavalkya Samhita, Second Chapter:

तपः सन्तोषमास्तिक्यं दानमीश्वर पूजनम् । सिद्धान्त श्रवणञ्चैव ह्रीमंतिश्च जपोहुतम् ॥

नियमादश संप्रोक्ता योगशास्त्र विशारदैः ॥११॥

[Page 423]

Commentary: The seers and sages expert in the science of Yoga have declared ten *Niyamas*: penance (*Tapa*), contentment (*Santosha*), faith (*Astikya*), charity (*Dana*), worship of God (*Ishvara-pujana*), hearing scriptural conclusions (*Siddhanta-vakyashravana*), modesty (*Hri*), refined intellect (*Mati*), chanting (*Japa*), and fire-sacrifice (*Havana*).

Tapa (Penance)

विधिनोक्तेन मार्गेण कृच्छ चान्द्रायणादिभिः । शरीर शोषणं प्राहुस्तपसांतप उत्तमम् ॥२॥

यदुष्करं दुराराध्यं दुर्जयं दुरतिक्रमम् । तत्सर्वं तपसा साध्यं तपोहि दुरतिक्रमम् ॥३॥

Commentary: Various types of physical, vocal, and mental penances are described in the scriptures. As stated in the Gita, one should perform vows like *Krichchhra*, *Chandrayana*, *Prajapatya*, or *Paraka* depending on one's capability and stage of life, choosing what is favorable. If these vows are executed desirelessly with a mind of dedication to God, they bring about the swift purification of the mind, life-force, and body, and the elevation of penance is accomplished.

For this reason, the ascetic seers and sages have called the emaciation of the gross body through fasting, chanting, penance, and vows by the name of *Tapa*. Through penance alone do humans become deities. At the beginning of creation, even the deities were able to achieve the status of God through penance. Brahma, Vishnu, and Maheshwar themselves became Gods only by performing penance.

That which is difficult to accomplish, hard to satisfy, unconquerable, and insurmountable—all that is achievable exclusively through penance. Everything comes under control through penance;

[Page 424]

no one can surpass penance. For attaining liberation—the most supreme object in the world—penance is the primary means. Without performing penance, no living being can be delivered, and knowledge, meditation, devotion, or Yoga devoid of penance never bear fruit for anyone at any time.

This penance alone grants victory over the entire universe; no task is unachievable or impossible through penance. In the science of Yoga, there is no penance superior to Pranayama; therefore, this practice of Yoga is itself a great penance.

Santosha (Contentment) and Astikya (Faith)

यधुच्छा लाभतो नित्यं प्रीतिर्याजायते नृणाम् । तत्सन्तोषं विदुः प्राज्ञाः परिज्ञानैक तत्पराः ॥४॥

ब्रह्मादि लोक पर्यन्ताद्विरक्त्या यल्लभेत्प्रियम् । सर्वत्र विगत स्नेहः सन्तोषं परमं विदुः ॥५॥

धर्माधर्मेषु विश्वासो यस्तदास्तिक्यमुच्यते ।

Commentary: Remaining lovingly satisfied with whatever is obtained daily by chance through divine will according to one's destiny is what the wise have called contentment (*Santosha*). Those who do not harbor any longing for the pleasures extending up to the realm of Brahma (*Brahma-loka*), whose minds are detached from all objects, and who are free from

affection and attachment—supremely contented—are alone supremely happy.

Remaining always cheerful and peaceful under every circumstance is contentment. Having a firm conviction in the determination of the fruits of righteousness and unrighteousness (*Dharma-Adharma*) propounded in the Vedas, Upanishads, Smritis, and philosophies is called faith (*Astikya*). Maintaining absolute trust in the Almighty God is also faith.

[Page 425]

Dana (Charity)

न्यायार्जितं धनञ्चाल्पमन्यद्वायत्प्रदीयते । अथिभ्य श्रद्धयायुक्त दानमेतदुदाहृतम् ॥७॥

Commentary: Offering wealth—whether small or large—earned through righteous means to a needy petitioner with faith is named charity (*Dana*). This holy vow is the duty of every human being; assisting those in a lesser state than oneself with food, clothes, wealth, or service is charity. Offered with a pure mind and free from desires, matching the differences of country, time, and recipient, this charity yields highly auspicious fruits.

For wealthy people who cannot perform physical or mental penance, the sole means to become free from minor sins is charity alone. The sins of living beings infatuated by Maya depart with charity.

Those recipients who accept charity due to a miserable condition do not merely take charity but absorb the sins of the donor. By giving, the donor benefits the recipient by transferring sins, and the unfortunate recipient also benefits by receiving the charity.

Great glory is attributed to charity in the scriptures. Performed out of an awareness of duty and free from expectations, charity accomplishes the elevation of the donor. Ordinarily, the word charity is understood only as doing good to others. But until one accepts a personal loss, altruism (*Paropakara*) cannot happen. Altruistic individuals do not long for the fruits of loss or gain; therefore, their vow of charity is called service (*Seva*). In service, there is no expectation or the feeling 'we are benefiting others';

[Page 426]

rather, this feeling remains: 'let us be benefited by serving others'. Just as in the word charity others are benefited, similarly in service, one considers oneself benefited by gaining the opportunity to serve others. Whatever duty is performed for cows, children, the elderly, the sick, Brahmins, parents, or the Guru falls under the term service, because no expectations can be held from them. Serving them is itself righteousness (*Dharma*). Furthermore, welfare occurs precisely through their blessings.

Ishvara-Pujana (Worship of God) and Siddhanta-Shravana (Hearing Scriptural Conclusions)

स्तुति स्मर्णपूजादिभिर्वाङ्ग मनः कार्यकर्मभिः । सुनिश्चला शिवे भक्तिरेतदीशंस्य पूजनम् ॥ ८॥

यः प्रसन्न स्वभावेन विष्णु वा रुद्रमेव च । यथाशक्त्यार्चनं भक्त्या एतदीश्वर पूजनम् ॥९॥

वेदान्त शतरुद्रीय प्रणवादि जपं बुधाः । सत्व सिद्धि करं पुन्सां स्वाध्यायं परिचक्षते ॥ १०॥

Commentary: Remaining engaged in the praise, worship, and remembrance of God through mind, speech, and action, and maintaining unswerving devotion toward Lord Shiva is named the worship of God (*Ishvara-pujana*). Worshiping one's chosen deity—such as Sri Vishnu, Maheshwar, or Shakti—with a cheerful heart and devotion according to one's capacity as propounded in the scriptures, or joyfully worshiping one's parents, Guru, etc., is also the worship of God.

The chanting of root-mantras like the Gayatri and *Pranava* (*Om*), along with reading texts like the Vedanta and *Shat-Rudriya*, is called *Svadhyaya* (self-study) by the wise, because it grants the perfection of the attribute of goodness (*Sattva-siddhi*) to humans.

[Page 427]

This accomplishes the elevation of knowledge. Reading and hearing authoritative texts, Vedas, Upanishads, philosophies, Vedantic treatises, and law-books (*Dharmashastras*) constitutes *Siddhanta-shravana*.

Hri (Modesty) and Mati (Refined Intellect)

वेद लौकिक माग्रेषु कुत्सितं कर्म यद्भवेत् । तस्मिन्भवति या लज्जा ह्रीस्तु सैवेति कीत्तिता ॥११॥

विहितेषु च सर्वेषु श्रद्धाया सा मतिर्भवेत् ।

Commentary: The shame or hesitation felt when encountering actions considered reprehensible in the Vedas and worldly conventions is called *Hri*. Refraining from behaviors that do not conform to civil conduct—such as remaining naked, laughing without purpose, showing disrespect or defiance toward elders, or mocking others—is modesty (*Lajja*).

Whatever task is performed must be done after careful thought; accepting prescriptive actions, abandoning forbidden ones, and the faith (*Shraddha*) maintained toward all scriptural actions is called a refined, wise intellect (*Mati*).

Japa (Chanting)

गुरुरणा चोपदिष्टोऽपि वेद वाह्य विज्जितः । विधिनोक्तेनमार्गेण मंत्राभ्यासो जपः स्मृतः ॥१२॥

अधीत्य वेदं सूत्रंवा पुराणं सेतिहासकम् । एतेष्वभ्यसनंतस्य अभ्यासेन जपः स्मृतम् ॥१३॥

Commentary: Chanting a mantra received from the Guru systematically according to scriptural methods is named *Japa*. This chanting is essential across all modes of worship; hence, mantra-chanting must be performed regularly. This chanting is of three types: verbal (*Vachika*), whisper (*Upanshu*), and mental (*Manasa*).

Studying, teaching, and repeatedly meditating upon pure scriptures like the Kalpa-sutras, Vedas, Vedanta, philosophies, law-books, and Puranas—such self-study is also called

[Page 428]

Japa. The chanting where one's tongue and lips move but other people cannot hear the words is called *Upanshu*, which is a thousand times better than verbal chanting.

The chanting where the tongue and lips do not move at all, and the full words are pronounced entirely within the mind, preserving the connection of the steps and characters of the mantra, must be known as mental chanting (*Manasa Japa*). Mental chanting yields fruits that are a thousand times greater than the whisper method.

Havana (Fire-Sacrifice)

Bhagavad Gita and Smriti:

सर्वाणीन्द्रिय कर्माणि प्राण कर्माणि चापरे । श्रात्म संयम योगाग्नौ जुह्वति ज्ञान दीपिते ॥ १॥

देवयज्ञं पितृयज्ञं भूतयज्ञं तथैव च । मानुषं ब्रह्म यज्ञञ्च पञ्च यज्ञान्प्रचक्षसे ॥१॥

अध्यापन ब्रह्मयज्ञ पितृयज्ञश्च तर्पणम् । दैव होमबलिभूत नृयज्ञऽतिथि भोजनम् ॥१२॥

Commentary: In the practice of Yoga, external ritual implements are not required. Yogis offer the final oblation of desires into the fire of Brahman (*Brahmagni*) within the sacrifice that constitutes Yoga practice, and sacrifice the objective transactions of the senses as materials (*Shakalya*), whereby the fire of knowledge is kindled. Offering the life-breath as an oblation of clarified butter (*Ghrutahuti*) into it, they themselves

[Page 429]

enter the yogic fire through Pranayama and become completely consumed (*Svaha*).

Those people who cannot perform the spiritual sacrifice of knowledge described in the science of Yoga must daily conduct the physical fivefold sacrifices (*Pancha-yajna*) propounded in the law-books. Those householders who consume food without performing the five sacrifices intended for the deities, ancestors, etc., eat nothing but sin—such is the statement of the law-books. Therefore, according to the law-books, one must eat food only after performing the five sacrifices appropriate to one's stage of life.

In the *Yoga Darshana*, immense glory is attributed to *Yama* and *Niyama*, and the fruit of practicing each of their individual parts is demonstrated.

By following them, the body, mind, and life-force acquire an extraordinary, miraculous power, and the practice of the subsequent six limbs of Yoga—posture (*Asana*), breath-control (*Pranayama*), withdrawal (*Pratyahara*), concentration (*Dharana*), meditation (*Dhyana*), and absorption (*Samadhi*)—becomes effortless. For this reason, they are called the universal great vows (*Mahavrata*). Until *Yama* and *Niyama* are followed firmly, the perfection of Yoga—Samadhi—cannot be achieved.

Asana (Posture)

Gheranda Samhita, Second Upadesha:

आसनानि च तावन्ति यावन्त्यो जीव जातयः । एतेषामतुलान्भेदान्विजानाति महेश्वरः ॥१॥

चतरुशीतिलक्षाणि शिवेन कथितापुरा । तेषां मध्ये विशिष्टानि षोडशानां शतं कृतम् ॥ २॥

Commentary: The third limb of Yoga is posture (*Asana*). Postures are as numerous as there are species of living beings. Because living beings are countless,

[Page 420, 430]

postures are also countless. Therefore, various kinds of creatures have diverse types of positions, the number of which you cannot even imagine. The exact structural difference of all of them is known to Lord Maheshwara alone, but every species rests by sitting, reclining, or sleeping in its designated position; hence, the seating posture of the creatures of each individual womb is called an *Asana*.

Living beings rest their body, mind, and life-force by sitting in a posture. When embodied souls tire after working hard for the sake of their stomach, then to remove fatigue and out of a desire to find comfort, they sit, recline, and sleep by assuming a posture. Because they find comfort by doing so, that in which comfort is achieved is an *Asana*. Long ago, Lord Shiva spoke of eighty-four lakh postures.

Scriptures state that there are eighty-four lakh species; out of their eighty-four lakh positions, sixteen hundred possess specific importance—meaning they are beneficial for the specific diseases of human beings. Therefore,

upon the dawning of the Kundalini power, some practitioners automatically execute all those postures as per necessity. Teaching all these postures is a matter beyond the knowledge of human intellect.

चतुरशीत्यासनानि सन्ति नानाविधानि च । तेषामध्येमर्त्यलोके द्वात्रिंशदासनं शुभम् ॥३॥

तेभ्यश्चतुष्कमादाय मयोक्तात्तिन्ब्रवीम्यहम् । सिद्धासनं तथा पद्मासनञ्चोग्रञ्च स्वस्तिकम् ॥४॥

Commentary: Out of the eighty-four lakh, Lord Maheshwara out of grace spoke of sixteen hundred, and out of those sixteen hundred, for the benefit of ordinary people, He declared eighty-four highly beneficial postures. For those who cannot perform even that many,

[Page 431]

He declares thirty-two highly beneficial, disease-destroying, body-mind-and-breath-delighting, auspicious action-accomplishing, knowledge-assisting, and comfort-granting postures. These are: *Siddhasana*, *Padmasana*, *Bhadrasana*, *Vajrasana*, *Svastikasana*, *Simhasana*, *Gomukhasana*, *Virasana*, *Dhanurasana*, *Mritasana*, *Guptasana*, *Matsyasana*, *Matsyendrasana*, *Gorakshasana*, *Paschimottanasana*, *Utkatasana*, *Sankatasana*, *Mayurasana*, *Kukkutasana*, *Kurmasana*, *Uttana-kurmasana*, *Uttana-mandukasana*, *Vrikshasana*, *Mandukasana*, *Garudasana*, *Vrishabhasana*, *Shalabhasana*, *Makarasana*, *Ushtrasana*, *Bhujangasana*, *Yogasana*, etc. For those who cannot perform these, four are specifically commanded as essential: *Siddhasana*, *Padmasana*, *Svastikasana*, and *Ugrasana*.

Hathayoga Pradipika, Fourth Upadesha:

विविधैरासनैः कुर्भावचित्रैः करणैरपि । प्रबुद्धायांमहाशक्तौ प्राणः शून्ये प्रलीयते ॥१०॥

Commentary: For the sake of awakening the Kundalini power and making the life-breath enter the western path *Sushumna*, alongside these postures, sequential locks are executed, such as *Mahamudra*, *Mahabandha*, *Uddiyana*, *Jalandhara*, and *Mulabandha*, along with multiple types of Pranayama and actions like *Neti*, *Dhauti*, *Basti*, *Nauli*, and *Trataka*. To awaken the Kundalini power and bring Her to the *Brahma-randhra*, several Hatha-yoga movements are executed, including

the *Khechari Mudra*, *Shambhavi Mudra*, *Shaktichalana*, *Paridhana*, *Tadana*, and *Parichalana*,

[Page 432]

whereby the Kundalini power quickly awakens, organizes the mind, life-force, and body, and establishes the oneness of the individual soul (*Jiva*) and Brahman in Samadhi. When the Kundalini power awakens through the performance of diverse types of postures, locks, seals, and Pranayamas, the life-breath dissolves into the vacant space of the *Brahma-randhra*, and then the practitioner enters Samadhi.

Consequently, the impressions of the practitioner's good and bad deeds from millions of births—the fruits of merit and sin—are destroyed, and he becomes freed forever from the bondage of birth and death, becoming liberated-in-life.

This describes the spiritual fruit of Yoga practice, but from this, substantial physical and bodily benefit is also obtained. Among these postures, several are such that destroy the defects of the digestive tract, stomach, and urinary bladder, because all diseases originate precisely from the malfunction of these three organs. Therefore, by learning from a qualified Guru and performing whichever specific postures, locks, seals, Pranayamas, and channel-purifying movements are meant for eradicating specific defects, even the most difficult diseases are destroyed, including chronic dysentery (*Sangrahani*), abdominal tumors (*Gulma*), fistula (*Bhagandara*), urinary disorders, venereal diseases (*Prameha*), tuberculosis (*Yakshma*), asthma, cough, colic pain, and nervous system disorders.

Many postures, locks, seals, and Pranayamas are such that destroy brain disorders born of nervous weakness, as well as multiple diseases caused by the disequilibrium of the bodily humors.

If postures, locks, seals, and Pranayamas are performed systematically and skillfully in a sequential order, the perfection of Yoga occurs quickly; therefore, instruction in these must

[Page 433]

be taken from a Guru who has conquered the life-breath and thoroughly knows the sequential order of Yoga practice. Only then do the physical, mental, and spiritual fruits occur exactly as stated.

However, taking instruction in these from a Guru who is ignorant of Yoga and does not know the sequence of postures and Pranayama results in great disaster. Just as a patient seeking treatment from an unqualified doctor who is ignorant of medical science cannot hope for his illness to be eradicated, but rather faces the danger of contracting more diseases or worsening his condition, similarly, those people who, by looking at books or learning from a Guru ignorant of yogic science, perform movements like postures, Pranayama, *Neti*, *Dhauti*, and *Basti* out of sequence, run into multiple inverse diseases whose counter-remedy cannot later be accomplished even with medicines, let alone erasing their existing illnesses.

It is frequently seen that many people, upon hearing the praise and fruits of Yoga and looking at books on Yoga practice, or taking advice on Yoga from unlearned ascetics and monks wandering around in the guise of Yogis, begin executing movements like postures, Pranayama, *Neti*, *Dhauti*, and *Basti*. As a result, after a few days, all the internal winds of the body become aggravated, causing a disequilibrium among the three humors—wind, bile, and phlegm.

Consequently, a sluggish digestive fire, indigestion, constipation, and hardened bowels begin to take place, which generates diseases like stomach disorders, bloody dysentery, piles, or chronic diarrhea. Alternatively, painful urination, polyuria, diabetes, and venereal diseases can also occur. Conditions like hiccups, asthma, cough, pain in the head and ears, and heart palpitations have also been witnessed occurring.

[Page 434]

Pranayama

Kurma Purana, Chapter 11:

प्राणः स्वदेहजो वायुरायामस्तन्निरोधनम् । रेचकः पूरकश्चैव प्राणायामोऽथकुम्भकः ॥ प्रोच्यते सर्वशास्त्रेषु योगिभिर्यंतमानसैः ॥३६॥

रेचको बाह्य निश्वासात्पूरकस्तन्निरोधतः । साम्यान् संस्थितिर्यासा कुम्भकपरिगीयते ॥ ३७॥

Commentary: The fourth limb of the hidden science of Yoga is Pranayama. In the science of Yoga, Pranayama alone is called the sole means for achieving yogic perfection. Whatever glory belongs to Yoga is obtained through Pranayama alone; therefore, whichever types of Yoga exist, they all operate through Pranayama and conclude upon the restraint of the life-breath (Samadhi). All texts detailing the means to restrain the mind describe Pranayama as the principal method to bring the mind under control. There is no text where the description of Pranayama has not appeared. It is performed across twilight prayers, worship, mantra, yantra, chanting, penance, and all religious actions. Without performing Pranayama, the mind does not stop; hence, Pranayama is necessary across all practices.

The vital air residing within one's own body is called *Prana*, and *Ayama* means its restraint—this is called Pranayama. Pranayama is described by all scriptures and Yogis by the names *Rechaka*, *Puraka*, and *Kumbhaka*. Expelling the breath outward is named *Rechaka*, drawing the breath inward is named *Puraka*, and holding the breath steady after either releasing it outward or drawing it inward is sung as *Kumbhaka*.

[Page 435]

Various types of Pranayamas are propounded in the science of Yoga. Their detailed descriptions are present in the *Shiva Samhita*, *Gheranda Samhita*, *Yajnavalkya Samhita*, *Hathayoga Pradipika*, and several Upanishads concerning Yoga. The descriptions of all movements—postures, Pranayama, locks-seals, channel purification, *Neti*, *Dhauti*, *Basti*, *Nauli*, *Trataka*, etc.—are given extensively in the said texts; they can be referenced there.

Vayaviya Samhita, Chapter 29:

प्राणायामेन सिध्यन्ति दिव्याः शान्त्यादयः क्रमात् । शान्तिः प्रशान्तिर्दीप्तिश्च प्रसादश्च ततः परम् ॥११॥

सहजागन्तु कानांच पापानां शान्तिरुच्यते । तमसोऽन्तर्वहिर्नाशः प्रशान्ति परिगीयते ॥ १२॥

सूर्येन्दु ग्रहताराणां तुल्यस्तु विषयोभवेत् । ऋषिनाञ्च प्रसिद्धानां ज्ञानविज्ञान सम्पदाम् ॥ १३॥

अतीतानागतानाञ्च दर्शनं साम्प्रतस्य च । बुद्धस्य समतां यान्ति दीप्तिः स्यात्तप उच्यते ॥ १४॥

स्वस्थता यातु सा बुद्धेः प्रसाद परिकीत्तितः ॥१५॥

Commentary: Through Pranayama, several divine qualities like *Shanti*, *Prashanti*, *Dipti*, and *Prasada* are acquired sequentially.

- ***Shanti* (Peace):** The pacification of present and future sins.
- ***Prashanti* (Tranquility):** The destruction of internal and external darkness.
- ***Dipti* (Radiance):** Beholding lights identical to the sun, moon, planets, and stars; beholding renowned sages, acquiring the wealth of knowledge and experiential science, and gaining the vision of the past, future, and present, thereby achieving equality with an awakened, wise individual; this radiance is called penance.
- ***Prasada* (Grace/Clarity):** Spiritual contentment, the steady abiding of the intellect within the Soul, and supreme peace.

These divine qualities manifest automatically within the practitioner through Pranayama.

[Page 436]

Pratyahara (Withdrawal)

Jabala Darshanopanishad, Seventh Section:

अथातः संप्रवक्ष्यामि प्रत्याहारं महामुने । इन्द्रियाणां विचरतां विषयेषु स्वभावतः ॥१॥

बलादाहरणं तेषां प्रत्याहारः स उच्यते । यत्पश्यति तुतत्सर्वं ब्रह्मपश्न्समाहितः ॥ प्रत्याहारोभवेदेष ब्रह्मविद्भिः पुरोदितः ॥२॥

Commentary: Now the fifth limb of Yoga, withdrawal (*Pratyahara*), is described. Naturally, the senses remain inclined to grasp their respective objects, and simultaneously, the mind also grasps the objects. Restraining them forcefully from the objects is called withdrawal. Beholding whatever appears in the external world as the form of Brahman, and restraining the senses from their objects like sound, touch, form, taste, and smell is what the wise have called withdrawal.

Dharana (Concentration)

Yajnavalkya Samhita, Eighth Chapter:

अथेदानों प्रवक्ष्यामि धारणां पञ्चतत्त्वतः । समाहित मनास्त्वञ्च शृणु गागि पपोधने ॥१॥

यमादि गुणयुक्तस्य मनसः स्थितिरात्मनि । धारणेत्युच्यते सद्भिः शास्त्र तात्पर्य वेदिभिः ॥ २॥

[Page 437]

Commentary: Now the sixth limb of Yoga, concentration (*Dharana*), is described. Yogi Yajnavalkya said to Gargi: "O wealthy in penance! Now I shall state the fivefold concentration; listen with a composed mind." The practitioner who is endowed with virtues like *Yama*, *Niyama*, posture, and Pranayama, and has made the stability of his mind firm within the Soul—saints who know the purports of the scriptures have called that very stability by the name of concentration. This concentration is spoken of in various ways in the science of Yoga; among them, the concentration on the principles of the five mahabhutas is principal. The detailed descriptions along with the fruits of all other types of concentrations have already been provided in the Fifteenth Light; therefore, there is no need to say more on this subject here.

Dhyana (Meditation)

Jnana Sankalini Tantra:

ध्येये सक्त मनोयस्य ध्येय मेवानुपश्यति । नान्यं पदार्थं जानाति ध्यान मेत्प्रकीत्तितम् ॥१॥

न ध्यान ध्यान मित्याहुर्थ्यानं निविषयं मनः । तस्य ध्यान प्रसादेन सौख्यं मोक्षं न संशयः ॥ २॥

ध्यानेन लभते मोक्षं मोक्षे न लभते सुखम् । सुखेनानन्द वृद्धिस्यादानन्दो ब्रह्मणः विग्रह ॥ ३॥

[Page 438]

Commentary: The seventh limb of Yoga is meditation (*Dhyana*). This meditation is described in various ways in the science of Yoga, such as manifest or formless—"or by meditating upon whatever object is pleasing," let the practitioner meditate according to his desire. "*Tatra pratyayai-katanata dhyanam*" (The continuous flow of identical awareness there is meditation); that state where one-pointedness and absorption are achieved within the object of meditation is called meditation.

The mind attached to the object of meditation, remaining continuously impressed by that object alone, becomes absorbed and at that time knows no other material object; that is called meditation. Other activities that are colloquially called meditation are not true meditation. Meditation is the name for rendering the mind free of objects. By the grace of this meditation, supreme happiness and liberation occur, without a doubt. Through meditation alone is liberation achieved, from liberation occurs supreme happiness, from happiness grows bliss, and bliss is the very form of Brahman.

Samadhi (Absorption)

Hathayoga Pradipika, Fourth Upadesha:

राजयोगः समाधिश्च उन्मनी च मनोन्मनी । अमरत्वं लयस्तत्त्वं शून्याशून्यं परं पदम् ॥३॥

अमनस्कं तथाद्वैतं निरालम्बं निरञ्जनम् । जीवनमुक्तिश्च सहजा तुर्याचेत्येक वाचका ॥४॥

Commentary: Now the synonymous terms for Samadhi are described. *Rajayoga*, *Samadhi*, *Unmani*, *Manonmani*, *Amaratva* (immortality), *Laya-tattva*, *Shunyashunya*,

[Page 439]

Paramapadam (supreme state), *Amanaska*, *Advaita* (non-duality), *Niralamba*, *Niranjana*, *Jivanmukti* (liberation-in-life), *Sahajavastha*, and *Turyavastha*—all these terms are synonymous with Samadhi alone.

सलिले सैन्धवं यद्वत्साम्यं भजति योगतः । तथात्म मनसौरैक्यं समाधिरभिधीयते ॥५॥

यदासंक्षीयते प्राणो मानसं च प्रलीयते । तदा समर सत्वं च समाधिरभिधीयते ॥६॥

तत्समं च द्वयोरैक्यं जीवात्मपरमात्मनोः । प्रनष्ट सर्व संकल्पः समाधिः सोऽभिधीयते ॥७॥

Commentary: Now the eighth limb of Yoga, absorption (*Samadhi*), is described. In the science of Yoga, Samadhi is described in various ways, such as *Savikalpa Samadhi*, *Nirvikalpa Samadhi*, *Sabija Samadhi*, *Nirbija Samadhi*, *Samprajnata Yoga*, *Asamprajnata Yoga*, etc.

This Samadhi alone is the ultimate pinnacle knowledge of the science of Yoga. Upon the occurrence of Samadhi for the Yogi, all spiritual practices reach completion. Just as rock-salt becomes identical with water upon being mixed into it, similarly, when the mind attaches firmly to the absolute spiritual reality (*Atma-tattva*), it becomes the very form of the Self; that is called Samadhi. When the kinetic flow of the life-breath—the action of inhalation and exhalation—stops, the mind becomes restrained, and the breath dissolves inside the *Brahma-randhra* situated within the cavity of the *Sushumna*; then Samadhi takes place. When the absolute oneness of the individual soul (*Jivatma*) and the Supreme Soul (*Paramatma*) is accomplished, and the destruction of all forms of resolutions occurs, then it is called Samadhi.

[Page 440]

खाद्यते न च कालेन बाध्यते न च कर्मणा । साध्यते न स केनापि योगीयुक्तः समाधिना ॥१०८॥

अवध्यसर्व शस्त्रारणामशक्यः सर्वदेहिनाम् । अग्राह्यो मन्त्र यंत्राणां योगीयुक्तः समाधिना ॥११३॥

Commentary: Time cannot consume the Yogi established in Samadhi, nor can any karmas bind him, nor can anyone bring him under subjection. The

Yogi established in Samadhi does not perceive objects like sound, touch, form, taste, and smell. He knows exclusively his own Soul. In that state, his mind is neither awake nor asleep. Neither does he have memory nor forgetfulness, nor do his mental modifications experience dawning or setting. He is certainly liberated.

The Yogi established in Samadhi knows nothing of cold, heat, happiness, misery, honor, or insult. The Yogi who remains like a sleeping person even during the waking state, and in whom even the movement of inhalation and exhalation does not occur, is certainly liberated.

The Yogi established in Samadhi cannot be slain by any kind of weapon, and no embodied being can bring him under subjection, nor can he be controlled through mantras or yantras. He is securely established in his own true nature. Through the influence of Samadhi, his body also becomes divine; hence, he is un-slayable.

राजयोगस्य महात्म्यं को वा जानति तत्त्वतः । ज्ञानंमुक्तिः स्थितिः सिद्धिर्गुरु वाक्ये न लभ्यते ॥८॥

[Page 441]

दुर्लभोविषयत्यागो दुर्लभं तत्त्व दर्शनम् । दुर्लभासहजा वस्था सद्गुरोः करुणांविना ॥९॥

Commentary: Now the greatness of Rajayoga Samadhi is described: only a rare individual knows this truly as it is, through which—by the Guru's word—occur knowledge, liberation, stability, and perfection. When the grace of the Guru occurs, first perfection is achieved, then stability occurs, from stability arises knowledge, and from knowledge alone does certain liberation take place. Without the grace of a true Guru, the renunciation of objects is rare, and the vision of reality (*Tattvadarshana*) is also rare. Without the grace of the Guru, achieving the spontaneous state of absorption (*Sahajavastha*) is also rare. The knowledge of all these is easily accessible only through the Guru's grace.

Yoga Chudamanyupanishad:

आसनेन रुजंहन्ति प्राणायामेन पातकम् ॥ विकारं मानसं योगो प्रत्याहारेणमुञ्चति ॥१०९॥

धारणाभिर्मनोधैर्य यातिचैतन्यमद्भुत्तम् । समाधौमोक्षमाप्नोति त्यक्त्वाकर्म शुभाशुभम् ॥ ११०॥

Commentary: Having systematically detailed the eight limbs of Yoga, the fruits of their practice are now stated: diseases are destroyed through postures, and sins are destroyed through Pranayama. Through withdrawal, the Yogi renounces mental defects, and through concentration, the mind becomes endowed with patience. Through meditation, the illumination of extraordinary consciousness occurs inside, and through Samadhi,

[Page 442]

the renunciation of good and bad deeds is accomplished, and the Yogi attains liberation.

प्राणायामद्विषट्केन प्रत्याहारः प्रकीतितः । प्रत्याहारद्विषट् केन जायते धारणा शुभा ॥ १११॥

धारणाद्वादश प्रोक्तं ध्यानं योगविशारदैः । ध्यान द्वादशकेनैव समाधिरभिधीयते ॥११२॥

यत्समाधौ परंज्योतिरन्तं विश्वतोमुखम् ॥ तस्मिन्दृष्टे क्रिया कर्म यातायातोनविद्यते ॥११३॥

Commentary: In the science of Yoga, the fruit of practicing each individual limb of Yoga is stated. If a posture is held for twelve hours, it yields the fruit of one hour of retention (*Kumbhaka*) Pranayama; and if retention Pranayama is maintained for twelve hours, it yields the fruit of one hour of withdrawal (*Pratyahara*).

In this very manner, the practitioner who can execute withdrawal for twelve hours receives the fruit of one hour of concentration, and he who can maintain concentration for twelve hours receives the fruit of meditation for the duration of one hour—so have the experts in Yoga declared. Being able to maintain meditation for twelve hours yields the fruit of one hour of Samadhi, and inside that Samadhi, the direct realization of the Supreme Lord who is of the form of supreme light takes place, as a result of which all types of ritual actions cease and birth and death are severed forever.

[Page 443]

Distribution of Channels and Vital Airs in the Body (शरीर में नाड़ियां और प्राणवायु का संस्थान)

Yoga Chudamanyupanishad:

ऊर्ध्वमेढ़ादधोनाभेः कन्दोऽस्ति खगाण्डवत् । तत्रनाड्यः समुत्पन्ना सहस्राणि द्विसप्ततिः ॥१४॥

तेषुनाडीसहस्त्रेषु द्विसप्ततिरुदाहृता ॥१५॥

प्रधानाः प्राणवाहिन्यो भूयस्तासुदशस्मृताः । इडाचपिङ्गलाचैव सुषुम्ना च तृतीयगा ॥ १६॥

गान्धारी हस्ति जिह्वा च पुषा चैव यशस्विनी । अलम्बु सा कुहूश्चैव शंखिनी दशमीस्मृता ॥ १७॥

Commentary: Inside the body, above the region of the genitals (*Medhra*) and below the navel, lies a bulb (*Kanda*) shaped like a bird's egg, from which seventy-two thousand channels (*Nadis*) have originated. Among those thousands of channels, seventy-two are considered principal, and among those seventy-two, ten life-breath-carrying channels are stated as foremost: *Ida*, *Pingala*, *Sushumna*, *Gandhari*, *Hastijihva*, *Pusha*, *Yashasvini*, *Alambusha*, *Kuhu*, and *Shankhini*; these are stated as primary.

इडाबामेस्थिता भागे दक्षिणे पिङ्गलास्थिता । सुषुम्ना मध्येदेशेतु गान्धारी वाम चक्षुषि ॥ १८॥

दक्षिणे हस्ति जिह्वा च पूषाकर्णे च दक्षिणे । यशस्विनी वाम कर्णे चानने चाप्य लम्बुसा ॥१९॥

कुहूश्च लिङ्ग देषेतु मूल स्थाने तु शंखिनी । एवं द्वारं समाश्रित्य तिष्ठन्ते नाड्यः क्रमात् ॥ २०॥

Yoga Chudamani Upanishad (Continued)

$$\text{Iḍā-piṅgalā-sauṣumnāḥ prāṇa-mārge ca saṁsthitāḥ I}$$
$$\text{Satataṁ prāṇavāhinyaḥ soma-sūryāgni-devatāḥ II21II}$$

Commentary: The Ida Nadi is situated in the left nostril of the body, the Pingala Nadi is in the right nostril, and the Sushumna Nadi is located right in the middle between the two. The Pusha Nadi resides in the right ear, the Yashasvini in the left ear, Alambusha in the mouth, Kuhu in the region of the genitals, and Shankhini in the root station, which is the anus. In this sequence, these ten Nadis remain positioned by taking recourse to the nine gates of the body. Among these ten, Ida, Pingala, and Sushumna are situated directly within the path of the life-breath (Prana) and perpetually carry the Prana. These three are foremost among the ten Nadis, and out of these three, Sushumna alone is proclaimed to be paramount. Attainment of liberation (Moksha) is achieved through it. Moon is the deity of Ida, Sun is the deity of Pingala, and Agni (Fire) is the deity of Sushumna.

The Ten Names and Locations of Prana

$$\text{Prāṇāpāna-samānākhyā vyānodānau ca vāyavaḥ ।}$$
$$\text{Nāgaḥ kūrmo'tha kr̥karo devadatto dhanañjayaḥ ॥22॥}$$
$$\text{Hr̥di prāṇaḥ sthito nitya-mapāno guda-maṇḍale ।}$$
$$\text{Samāno nābhi-deśe tu udānaḥ kaṇṭha-madhyagaḥ ॥23॥}$$
$$\text{Vyāna sarva-śarīre tu pradhānāḥ pañca vāyavaḥ ।}$$
$$\text{Udgāre nāga ākhyātaḥ kūrma unmīlane tathā ॥24॥}$$
$$\text{Kr̥karaḥ kṣut-karo jñeyo devadatto vijr̥mbhaṇe ॥}$$
$$\text{Na jahāti mr̥taṁ vāpi sarva-vyāpī dhanañjaya ॥25॥}$$
[Page 445]

Commentary: Prana, Apana, Samana, Vyana, Udana, Naga, Kurma, Krikara, Devadatta, and Dhananjaya—these are the ten Prana Vayus (vital airs). Prana is eternally situated in the heart, and Apana is in the mandala of the anus. Samana resides in the region of the navel, Udana moves within the middle of the throat, and Vyana pervades the entire body. In this manner, there are ten Prana Vayus inside the body; among these, the first five are considered primary, and the remaining five are called secondary.

The action of Prana is inhalation and exhalation, and the action of Apana is the excretion (elimination) of stool and urine. The Samana air ignites the digestive fire (Jatharagni), Udana brings swallowed

food down from the throat, and Vyana air nourishes the entire body with nutritional fluids. The Naga air produces belching, and the Kurma air causes the blinking (opening and closing) of the eyes. Krikara is known to cause hunger, and Devadatta brings about yawning. Even when the body becomes dead, the all-pervading Dhananjaya does not leave it. Thus, these ten airs reside inside the body and perpetually execute their respective functions.

Attributes and Actions of the Five Elements (Pancha Bhoota)

Jnana Sankalini Tantra

$$\text{Umā pr̥cchati he deva piṇḍa-brahmāṇḍa-lakṣaṇam l}$$
$$\text{Pañca-bhūtaḥ kathaṁ deva guṇāḥ ke pañca-viṁśati ll1ll}$$
$$\text{Asthi-māṁsaṁ nakhañcaiva tvag-lomāni ca pañcamam l}$$
$$\text{Pr̥thvī pañca guṇāḥ proktāḥ brahma-jñānena bhāṣate ll2ll}$$
$$\text{Śukra-śoṇita-majjā ca mala-mūtrañca pañcamam l}$$
$$\text{Apāṁ pañca guṇāḥ proktā brahma-jñānena bhāṣate ll3ll}$$
[Page 446]

Commentary: Goddess Uma asked Lord Maheshvara: "O Lord! Tell me the characteristics of the microcosm (Pinda) and macrocosm (Brahmanda). O Deva, what are the five elements, and how are their twenty-five attributes distributed? Kindly speak." Then Lord Mahadeva said, "Listen! Earth (Kshiti), Water (Ap), Fire (Tejas), Air (Marut), and Ether (Vyom)—these are named the five elements. Among these:

- **Earth:** Bone, flesh, skin, nail, and hair—these five are the attributes of Earth, spoken through Brahma-Jnana.
- **Water:** Semen, blood, marrow, feces, and urine—these five are the attributes of Water, known through Brahma-Jnana.

$$\text{Nidrā kṣudhā tr̥ṣṇā caiva klāntir-ālasya pañcamam l}$$
$$\text{Tejaḥ pañca guṇāḥ proktāḥ brahma-jñānena bhāṣate ll4ll}$$
$$\text{Dhāraṇaṁ cālanaṁ kṣepaṁ saṅkocaṁ prasaraṁ tathā l}$$
$$\text{Vāyoḥ pañca guṇāḥ proktā brahma-jñānena bhāṣate ll5ll}$$

$$\text{Kāmaṁ krodhaṁ tathā mohaṁ lajjā lobhañca pañcamam ।}$$
$$\text{Nabhaḥ pañca guṇāḥ proktā brahma-jñānena bhāṣate ॥6॥}$$

- **Fire:** Sleep, hunger, thirst, fatigue, and laziness—these five are the attributes of Fire.
- **Air:** Retention, movement, throwing (propulsion), contraction, and expansion—these five are the attributes of Air.
- **Ether:** Lust (desire), anger, attachment (delusion), modesty (shame), and greed—these five are the attributes of Ether, which are recognized through Brahma-Jnana.

Atma Tattvam, Vidya Tattvam, Shiva Tattvam

$$\text{Śukra-śoṇitayoḥ yoge pañca-bhūtātmakas-tanoḥ ।}$$
$$\text{Pātālāt-svarga-paryantaṁ ātma-tattvaṁ tad-uccyate ॥1॥}$$
$$\text{Mūlādhāre tu yā śaktir-guru-vaktrena labhyate ।}$$
$$\text{Tāṁ śaktiṁ viddhi vidyāt-tattvaṁ tad-uccyate ॥2॥}$$
[Page 447]

$$\text{Amṛtārṇava-madhyasthaṁ sahasra-dala-paṅkajam ।}$$
$$\text{Tan-madhye nivased-yastu śiva-tattvaṁ tad-ucyate ॥3॥}$$
Commentary: This elemental physical body is formed from the union of the mother's egg and father's semen, and it functions being driven by the presence of the Soul (Atma). Therefore, knowing that there is only one Soul within all bodies across the realms stretching from the netherworld (Patala) up to heaven (Svarga) is called **Atma Tattva**. The Kundalini power residing in the Muladhara is obtained through the mouth of the Guru. Because that power eternally bestows liberation, realizing it is named **Vidya Tattva**. In the middle of the ocean of nectar stands the thousand-petaled lotus (Sahasrara); He who resides in the center of that lotus is called **Shiva Tattva**.

- **Apara Vidya:** The knowledge of the four Vedas along with their six auxiliary branches (Vedangas) is called Apara Vidya (lower knowledge).

- **Para Vidya:** The great sentences (Mahavakyas) of the Upper Tradition (Urdhva Amnaya) that establish the absolute characteristics of Brahman are called Para Vidya (higher knowledge).
- **Maha Vidya:** The state of absorption (Samadhi) achieved through yoga practice is named Maha Vidya.
- **Parama Vidya:** Realizing the ultimate object, target, and attainable reality of Brahman through yoga practice is Parama Vidya.

Knowing Atma Tattva, Vidya Tattva, Brahma Tattva, and Purna Tattva as stated in Vedanta is true knowledge. Knowing Jiva Tattva, Vidya Tattva, Shiva Tattvam, and Guru Tattva as stated in Tantra is the supreme and final knowledge. **Jiva Tattva** means experiencing the exact realization that the one supreme Lord Shiva alone has manifested in the form of the individual soul (Jiva). To comprehend this, one must possess the wisdom born of Samadhi (Samadhija Pragya).

[Page 448]

Prakriti Tattva: The light of this entire cosmic manifestation has emerged from the indescribable Maya—the will-power (Iccha Shakti) of Brahman. Knowing that power along with its creation in its true reality through the wisdom of Samadhi is named Prakriti Tattva.

Brahma Tattva: The dualistic yet unified knowledge of both saguna (with attributes) and nirguna (without attributes / formless) realities, which occurs via the wisdom of Samadhi, is Brahma Tattva.

Purna Tattva: The exact realization of all three—Jiva, Prakriti, and Brahman—occurring in the state of Parama Samadhi (highest absorption) is Purna Tattva.

Shakti (Power): It consists of Will-power (Iccha Shakti), Knowledge-power (Jnana Shakti), Action-power (Kriya Shakti), Consciousness-power (Chitta Shakti), and Bliss-power (Ananda Shakti). Iccha Shakti belongs to the mind, Kriya Shakti belongs to

the Prana, Jnana Shakti belongs to the intellect (Buddhi), Chitta Shakti belongs to the higher intellect (Mahat Tattva), and Ananda Shakti belongs to Prakriti. In this manner, relying upon Consciousness, the goddess of nature, Mahamaya, is playing her cosmic sport. The direct experience of all these subjects occurs through Samadhi. Without Samadhi, no one can ever obtain this knowledge—such is the declaration of the Yoga Shastras.

The Fourfold Yoga (Yoga Chatushtaya)

Yoga Tattva Upanishad, Shiva Samhita, Yoga Shikha Upanishad

$$\text{Yogo hi bahudhā brahman bhidyate vyavahārataḥ |}$$
$$\text{Mantra-yogo layaś-caiva haṭho'sau rāja-yogataḥ ||316||}$$
$$\text{Mantra-yogo haṭhaś-caiva laya-yogas-tṛtīyataḥ |}$$
$$\text{Caturtho rāja-yogaḥ syāt-sadvidhā-bhāva-varjitaḥ ||17||}$$
[Page 449]

$$\text{Mantro layo haṭho rāja-yogo'ntabhūmikāḥ kramāt |}$$
$$\text{Eka eva caturdhā'yaṁ mahā-yogo'bhidhīyate ||126||}$$
Commentary: Now, Lord Maheshvara describes the four kinds of yoga based on practical application. The first is Mantra Yoga, the second is Hatha Yoga, the third is Laya Yoga, and the fourth is called Raja Yoga, which is entirely devoid of any dualistic ideation. These—Mantra, Laya, Hatha Yoga, and Raja Yoga—are sequential internal stages. This single, unified system is designated as **Maha Yoga** when divided into these four distinct categories. Because all four yogas are integrated within it, it receives the nomenclature of Maha Yoga. Maha Yoga occurs spontaneously upon the awakening of the Kundalini power, and within it, all four yogas take place as needed. While all yogas are inherently contained within the singular Maha Yoga, they are spoken of as fourfold to suit the varying spiritual competencies (Adhikari) of practitioners.

Shiva Samhita and Varaha Upanishad

$$\text{Caturdhā sādhako jñeyo mṛdu-madhyādhi-mātrakaḥ |}$$
$$\text{Adhimātratamaḥ śreṣṭho bhavāndhau laṅghana-kṣamaḥ || 18||}$$

$$\text{Mṛdu-madhyama-mantreṣu kramān-mantra-layaṁ haṭham l}
$$
$$\text{Laya-mantra-haṭha-yoga yogo hy-aṣṭāṅga-saṁyutaḥ ll10ll}$
$
The practitioners are also known to be fourfold based on their capacity: Mild (Mridu), Moderate (Madhyama), Intense (Adhimatra), and Ultimate/Super-intense (Adhimatratama). Among them, the Adhimatratama practitioner is the absolute finest, possessing the capability to cross over the ocean of worldly existence. Therefore, to match the eligibility of the mild, moderate, intense, and ultimate practitioners, the Shastras prescribe Mantra Yoga, Laya Yoga, Hatha Yoga, and

[Page 450]

Raja Yoga respectively, which together form the Ashtanga Yoga (eight-limbed yoga) inclusive of Yama, Niyama, and the other steps.

The Fourfold Practitioner (Sadhaka Chatushtaya)

Shiva Samhita, Chapter 5

$$\text{Mandotsāhī susammūḍho vyādhistho guru-dūṣakaḥ l}$$
$$\text{Lobhī pāpa-matiś-caiva bahvāśī vanitāśrayaḥ ll11ll}$$
$$\text{Capalaḥ kātaro rogī parādhīno'ti-niṣṭhuraḥ l}$$
$$\text{Mandācāro manda-vīryo jñātavyo mṛdu-sādhakaḥ ll20ll}$$
$$\text{Dvādaśābde bhavet-siddhir-etasya yatnataḥ param l}$$
$$\text{Mantra-yogādhikārī sa jñātavyo guruṇā dhruvam ll21ll}$$
Commentary: Now Lord Maheshvara describes the traits of a **Mild Practitioner (Mridu Sadhaka)**: That seeker has low enthusiasm, is highly deluded, lacks intellect, is afflicted with diseases, vilifies the Guru, is greedy, possesses a sinful mind, eats excessively, is dependent on women, is fickle-minded, timid, sick, dependent on others, highly cruel, devoid of good conduct, and low in vitality. Such a person must be recognized as a mild seeker. If such a practitioner continues to practice yoga with strenuous effort, success (Siddhi) will be achieved in twelve years. The Guru should certainly understand that such a mild candidate is eligible only for Mantra Yoga.

$$\text{Sama-buddhiḥ kṣamā-yuktaḥ puṇyākāṅkṣī priyaṁ vadaḥ l}$$
$$\text{Madhyasthaḥ sarva-kāryeṣu sāmānya syāt na saṁśayaḥ ll 22ll}$$$$
$$\text{Etaj-jñātvaiva gurubhir-dīyate yuktito layaḥ ll23ll}$$$$
Now, the traits of a **Moderate Practitioner (Madhyama Sadhaka)** eligible for Laya Yoga are stated:

[Page 451]

A seeker who possesses an even intellect (meaning the intellect is neither too sharp nor too dull), is forgiving, desires to perform meritorious acts, speaks sweetly, maintains neutrality, and remains detached in all actions—such a moderate practitioner should be granted the practice of Laya Yoga by the Guru. Such a person achieves yoga success in nine years.

$$\text{Sthira-buddhir-laye yuktaḥ svādhīno vīryavān api l}$$$$
$$\text{Mahāśayo dayā-yuktaḥ kṣamāvān satyavān api ll24ll}$$$$
$$\text{Śūro layasya śraddhāvān guru-pādābja-pūjakaḥ l}$$$$
$$\text{Yogābhyāsa-rataś-caiva jñātavyaś-cādhimātrakaḥ ll25ll}$$$$
$$\text{Etasya siddhiḥ ṣaḍ-varṣair-bhaved-abhyāsa-yogataḥ l}$$$$
$$\text{Etai-smai dīyate dhīrair-haṭha-yogaś-ca sāṅgakaḥ ll26ll}$$$$
Commentary: Now the traits of an **Intense Practitioner (Adhimatra Sadhaka)** are described: A seeker who has mastered the practices of Laya Yoga, has a steady intellect, is independent, powerful, high-minded, compassionate, forgiving, truthful, happy, courageous, possesses deep faith in Laya Yoga, worships the lotus feet of the Guru, and remains continuously absorbed in yoga practice, must be known as an Adhimatra candidate. By consistently practicing, such a candidate achieves yoga success in six years. The wise Gurus should instruct him in Hatha Yoga with all its component parts.

$$\text{Mahā-vīryānvito'tsāhī manojñaḥ śauryavān api l}$$$$
$$\text{Śāstrajño'bhyāsa-śīlaś-ca nirmohaś-ca nirākulaḥ ll27ll}$$$$
$$\text{Nava-yauvana-sampanno mitāhārī jitendriyaḥ l}$$$$
$$\text{Nirbhayaś-ca śucir-dakṣo dātā sarva-janāśrayaḥ ll28ll}$$$$
[Page 452]

$$\text{Adhikārī sthiro dhīmān yathecchā-vasthitaḥ kṣamī ।}$$
$$\text{Suśīlo dharma-cārī ca gupta-ceṣṭaḥ priyaṁ vadaḥ ॥29॥}$$
$$\text{Śānto viśvāsa-sampanno devatā-guru-pūjakaḥ ।}$$
$$\text{Jana-saṅga-viraktaś-ca mahā-vyādhi-vivarjitaḥ ॥30॥}$$
$$\text{Adhimātro vratajñaś-ca sarva-yogasya sādhakaḥ ।}$$
$$\text{Tribhiḥ saṁvatsaraiḥ siddhi-retasya syān-na saṁśayaḥ ॥ 31॥}$$
$$\text{Sarva-yogādhikārī sa nātra kāryā vicāraṇā ॥32॥}$$
Commentary: Now the traits of the **Super-intense Practitioner (Adhimatratama Sadhaka)** are detailed: A seeker who is exceptionally powerful, enthusiastic, charming, brave, well-versed in scriptures, dedicated to continuous practice, free from delusion, unagitated, endowed with youthful vigor, a moderate eater (Mitahari), conqueror of the senses, fearless, pure, highly skilled, charitable, a shelter for all people, fit for all subjects, steady-minded, wise, comfortably situated wherever he pleases, forgiving, of excellent character, a follower of righteousness, secretive in actions (practicing yoga in solitude), sweet-spoken, peaceful, filled with deep faith, a worshipper of the deities and the Guru, detached from public company, free from major chronic illnesses, and a knower of sacred vows—such a seeker is called Adhimatratama. He is capable of succeeding in every form of yoga practice. Such a practitioner achieves the fruit of yoga success in three years without a doubt. He holds eligibility for all forms of yoga, and there is no need for further deliberation here; Raja Yoga is absolute best for him.

[Page 453]

Mantra Yoga

Pranatoshini Tantra

$$\text{Vinā japena deveśi japo bhavati mantriṇaḥ ।}$$
$$\text{Ajapeyaṁ tataḥ proktā bhava-pāśa-nikṛ̥ntanī ॥1॥}$$
$$\text{Śrī-guroḥ kṛ̥payā devi jñāyate japyate tadā ।}$$
$$\text{Ucchvāsa-niśvāsatayā tadā-bandha-kṣayo bhavet ॥2॥}$$
$$\text{Ucchvāse caiva niśvāse haṁsa ity-akṣara-dvayam ।}$$
$$\text{Tasmāt-prāṇas-tu haṁsātmā ātmā-kāreṇa saṁsthitiḥ ॥3॥}$$

Commentary: Lord Maheshvara now explains Mantra Yoga: "O Deveshi! The mantra repetition that occurs automatically for a practitioner without any deliberate chanting is called **Ajapa Gayatri**. It is the destroyer of the bonds of worldly existence. When it is made known by the grace of the holy Guru and is systematically contemplated, the inhalation and exhalation get restrained, leading to Samadhi, which dissolves the structural bondages of the individual soul. During inhalation and exhalation, the life-force continuously chants the two syllables **'Hamsa'**. Therefore, this life-breath itself is Hamsatma, and it stays inside the body as the very form of the Soul."

Yoga Shikha Upanishad, Chapter 1

$$\text{Hakāreṇa bahir-yāti sakāreṇa viśet-punaḥ |}$$
$$\text{Haṁseti paramaṁ mantraṁ jīvo japati sarvada ||30||}$$
$$\text{Ṣaṭ-śatāni divā-rātrau sahasrāṇy-eka-viṁśatiḥ |}$$
$$\text{Ajapā nāma gāyatrī yogināṁ mokṣa-dāyinī ||31||}$$
[Page 454]

$$\text{Guru-vākyāt-suṣumnāyāṁ viparīto bhaved-japaḥ |}$$
$$\text{So'haṁ so'ham iti prokto mantra-yogaḥ sa ucyate ||32||}$$
$$\text{Pratīti-mantra-yogasya jāyate paścime pathiḥ |}$$
Commentary: This life-force goes outward with the sound of the letter **'Ha'** and enters back inside with the sound of the letter **'Sa'**. In this manner, the individual soul continuously chants this supreme mantra: **'Hamsah'**. This is called Ajapa Japa, which the Jiva chants twenty-one thousand six hundred ($21,600$) times throughout every day and night. This is the Ajapa Gayatri, which bestows liberation upon yogis.

When, by the word of the Guru, this chanting gets reversed within the Sushumna Nadi, it becomes **"Soham-Soham"**. This process is termed Mantra Yoga. Through Mantra Yoga, the vital breath begins to flow through the western path, which is the Sushumna Nadi. At that stage, if the letter **'Sa'** is dropped from 'Soham', **'O'** remains, and if **'Ha'** is omitted from 'Ham', **'M'** remains—meaning it becomes **OM**. This Pranava (OM) is the root source of all mantras. Everything is attained through it.

Gheranda Samhita, Chapter 5

$$\text{Dehād-bahirgato vāyuḥ svabhāvo dvādaśāṅgulaḥ ।}$$
$$\text{Gāyane ṣoḍaśāṅgulyo bhojane viṁśatis-tathā ॥85॥}$$
$$\text{Catur-viṁśāṅgulīḥ pānthe nidrāyāṁ triṁśad-aṅgulam ।}$$
$$\text{Maithune ṣaṭ-triṁśad-uktaṁ vyāyāme ca tato'dhikam ॥86॥}$$
$
$$\text{Svabhāve'sya gate nyūne paramāyuḥ pravardhate ।}$$
$$\text{Āyuḥ-kṣayo'dhike prokto mārute cāntarād-gate ॥87॥}$$
[Page 455]

Commentary: The natural span to which the vital air traveling out of the body extends during inhalation and exhalation is twelve (12) finger-widths (Anguls). It spans sixteen (16) finger-widths during singing, twenty (20) during eating, twenty-four (24) during walking, thirty (30) during sleep, thirty-six (36) during sexual intercourse, and even greater during physical exercise. However, if its movement is reduced below the natural twelve finger-widths, the maximum lifespan increases. Conversely, if the span of the vital air moving outward increases, it is said to cause a depletion of lifespan. Through Ajapa Japa, the velocity and distance of this breath are reduced. The more the movement of inhalation and exhalation decreases, the sooner yoga success is achieved, and lifespan increases.

Laya Yoga

Hatha Yoga Pradipika, Chapter 4

$$\text{Śrī-ādi-nāthena sapāda-koṭi laya-prakārāḥ kathitā jayanti ।}$$
$
$$\text{Nādānusandhānaka-meka-meva manyāmahe mukhyatamaṁ layānām ॥66॥}$$
$$\text{Aśakya-tattva-bodhānāṁ mūḍhānām api sammatam ।}$$
$$\text{Proktaṁ gorakṣanāthena nādopāsana mucyate ॥65॥}$$
Commentary: Lord Maheshvara has spoken of 1.25 crore ($12,500,000$) methods to dissolve the mind; however, among all of them, the practice of **Nadanusandhana** (absorption in internal sound) alone is considered the absolute foremost for dissolving the

mind. Within Laya Yoga, the internal sound (Nada) is stated to be the finest vehicle for Samadhi. Sage Gorakshanatha says that for those who are uneducated or simple-minded and find it impossible to grasp abstract philosophical truths, this worship of internal sound is optimal. The mind is effortlessly brought under control by Nada; therefore, all practitioners

[Page 456]

should diligently practice it.

$$\text{Muktāsane sthito yogī mudrāṁ saṁdhāya śāṁbhavīm |}$$
$$\text{Śrṇuyād-dakṣiṇe karṇe nādam-antaḥ-sthameka-dhīḥ ||67||}$$
$$
$$\text{Karṇo pidhāya hastābhyāṁ yaṁ śrṇoti dhvani-muniḥ |}$$
$$\text{Tatra cittaṁ sthirī-kuryād-yāvat-sthira-padaṁ vrajet ||82||}$$
$$\text{Śrūyate prathamābhyāse nādo nānā-vidho mahān |}$$
$$\text{Tato'bhyāse vardhamāne śrūyate sūkṣma-sūkṣmakaḥ ||84||}$$
$$

Commentary: In the texts of yoga, the specific techniques for Laya Yoga are Shambhavi Mudra and Nadanusandhana. Hence, sitting firmly in Muktasana, adopting Shambhavi Mudra (turning the pupils inward and upward, fixing the gaze inside), and centering the mind with single-pointed focus, the yogi should listen to the internal sound resonating within the **right ear**. For this, the practitioner may block the openings of both ears using the index fingers of both hands, and with a settled consciousness, listen to the vibration of the Nada, stabilizing the mind right inside that sound until it attains the absolute unmoving state. In the initial stages of practice, many loud and varied sounds are heard. However, as the practice intensifies and grows, increasingly subtle and micro-subtle sounds begin to manifest. The correct method of listening to Nada is to target either the heavy, subtle, close, or distant sounds, and completely dissolve the mind within them. Whatever sound the mind catches onto, one must attain absolute absorption in it.

[Page 457]

The glory of listening to Nada is highly praised in Yoga Shastras. Just as a honeybee drinking the nectar of a flower does not care for its fragrance, similarly, a mind attached to the Nada does not desire worldly objects. The internal sound acts as a controlling goad for the mind, which behaves like an elephant roaming in the garden of sensory pleasures. Bound by the Nada, the mind abandons its structural restlessness, just as a bird becomes helpless when its wings are clipped. Therefore, renouncing all anxieties, one should investigate the internal sound with a highly alert mind.

This **Anahata Dhvani** (unstruck sound), which vibrates spontaneously without any external striking, contains the radiant, self-luminous Consciousness as its knowable object (Jneya). The mind is merged within that Jneya, and the dissolution of the mind within that object is known as the supreme state of Vishnu (Vishnu Pada). As long as the sounds continue, structural thoughts arise from the internal sky; however, once the mind completely dissolves into the Nada, the thoughtless, silent state of Samadhi (Nishabda Nirvikalpa Samadhi) occurs.

That silent state is the Supreme Brahman, the Absolute Soul. Whatever is heard in the form of Nada is Shakti (Power), and that in which all constituent elements finally dissolve is the formless Lord. The Asanas, Bandhas, Mudras, and Pranayamas of Hatha Yoga, along with the Nada and Shambhavi Mudra of Laya Yoga, are merely instruments intended for the successful attainment of Samadhi in Raja Yoga, which is the total cessation of all mental modifications. Therefore, a person who has successfully scaled up to Raja Yoga easily conquers time.

Hatha Yoga

Pranatoshini Tantra and Yoga Shikha Upanishad

$$\text{Idānīṁ haṭha-yogas-tu kathyate haṭha-siddhidaḥ l}$$
$$\text{Kṛtvāsanaṁ pavanāśaṁ śarīre roga-hārakam ll1ll}$$
[Page 458]

$$\text{Pūrakaṁ kumbhakaś-caiva recakaṁ vāyunā bhajet l}$$
$$\text{Itthaṁ kramotkramaṁ jñātvā pavanaṁ sādhayetsadā ll}$$

$$\text{Dhauty-ādi karma-ṣaṭkañ-ca saṁskuryāt haṭha-sādhakaḥ ॥ 2॥}$$
$$\text{Hakāreṇa tu sūryaḥ syāt-sakāreṇendu rucyate ।}$$
$$\text{Sūrya-candramasor-aikyaṁ haṭha ity-abhidhīyate ॥}$$
$$\text{Haṭhena grasyate jāḍyaṁ sarva-doṣa-samudbhavam ॥1॥}$$
Commentary: Now Hatha Yoga, which bestows immediate success upon the practitioner, is described: One should perform Asanas that eliminate diseases from the body, followed by Puraka (inhalation), Kumbhaka (retention), and Recaka (exhalation). Understanding the step-by-step and reverse order in this manner, one must master the vital air. The Hatha Yoga practitioner must also purify the system using the six cleansing actions (Shatkarma) such as Dhauti, Neti, and Basti.

The primary limb of Hatha Yoga is Pranayama. The syllable **'Ha'** represents the Sun Nadi (Pingala) or the Prana, and the syllable **'Sa'** represents the Moon Nadi (Ida) or the Apana. The absolute unification of Prana and Apana via Pranayama is called **Hatha Yoga**. To achieve this mastery, the Shatkarmas, Asanas, Bandhas, and Mudras are utilized. Hatha Yoga swallows up the inertia and rigidity born of all systemic defects, and once the vital breath is conquered, it opens up the path to Raja Yoga.

Raja Yoga

Yoga Svarodaya and Yoga Shikha Upanishad

$$\text{Idānīṁ kathayiṣyāmi rāja-yogasya lakṣaṇam ।}$$
$$\text{Rāja-yoga kṛ̥te puṁbhiḥ siddhi-cihnaḥ bhaved iti ॥1॥}$$
[Page 459]

$$\text{Paripūrṇaṁ bhaved-cittaṁ jagat-stho'pi jagad-bahiḥ ।}$$
$$\text{Na kṣobhaṁ janma-mṛ̥tyuś-ca na sukhaṁ na duḥkhaṁ tathā ॥2॥}$$
$$\text{Aṇimādi-padaṁ prāpya rājate rāja-yogataḥ ।}$$
$$\text{Prāṇāpāna-samāyogo jñeyaṁ yoga-catuṣṭayam ॥138॥}$$
Commentary: Lord Maheshvara now describes the characteristics of Raja Yoga: Upon reaching Raja Yoga, a man becomes fully

accomplished with all spiritual attainments, and his consciousness becomes entirely absolute and complete. Although residing within the physical world, such a person exists outside the worldly modifications. He never undergoes mental agitation; he is free from the cycle of birth and death, and remains unaffected by worldly joys or miseries. He stays permanently immersed in his true spiritual nature. He gains absolute lordship over all yogic opulences, including the eight Siddhis like Anima, and lives as a liberated soul (Jivanmukta).

Ultimately, whatever has been taught across these four yogas emphasizes that the true meaning of Yoga is the unification of Prana and Apana. Because it is through the alignment of Prana and Apana that all four yogas are successfully mastered, conquering the vital breath is indispensable in every single yogic line.

The All-Pervading Prana

Bhagavad Gita, Chapter 7

$$\text{Bhūmir-āpo'nalo vāyuḥ khaṁ mano buddhir-eva ca l}$$
$$\text{Ahaṅkāraṁ itīyaṁ me bhinnā prakrtir-aṣṭadhā ll4ll}$$
$$\text{Apareyam-itas-tvanyāṁ prakrtiṁ viddhi me parām l}$$
$$\text{Jīva-bhūtāṁ mahābāho yayedaṁ dhāryate jagat ll5ll}$$
[Page 460]

Commentary: There are two primary realities worth knowing in this universe. It is due to their kinetic power (Kriya Shakti) that the entire commerce of this world is operating. Because of the mind and the Prana, you become an individual soul who acts as a doer and an enjoyer. Therefore, to acquire My divine knowledge, you must deeply understand the principle of the mind (Manas Tattva) and the principle of life-force (Prana Tattva). By mastering them, you will rapidly achieve your desired spiritual goals. To understand the mind, one must study Vedantic texts and Upanishads, and to master the Prana, one must engage in the practical methods taught in the Yoga Shastras. Your life's journey is sustained by the combined operations of both mind and Prana; if either of them ceases to function, you become lifeless and completely inactive.

"Earth, water, fire, air, ether, mind, intellect, and ego—this eightfold division constitutes My lower, insentient nature (Apara Prakriti). No conscious activity or movement can happen within it without the presence of Prana. Therefore, O mighty-armed one, know My other nature to be the conscious, higher nature (Para Prakriti), which manifests as the life-force and sustains all living beings." This Prana Shakti, which holds together all living beings, is forcing you to execute everything; you cannot complete a single action without its support. The lower nature in the form of the mind is inert, while the higher nature in the form of Prana is conscious, and with its assistance, you will be able to merge into Me.

Prana Is Not Mere Air, Nor Is It Respiration

Chandogya and Kaivalya Upanishad

$$\text{Prāṇa eva brahmaṇaś-caturthaḥ pādaḥ sa vāyunā jyotiṣā bhāti l}$$
$$\text{Tapati ca supteṣu vāg-ādiṣu prāṇa eko hi jāgrati prāṇa eko l}$$
[Page 461]

$$\text{Mr̥tyunā'nāptaḥ prāṇaḥ saṁvargo vāg-ādīn saṁvr̥ddha l}$$
$$\text{Prāṇa itarān prāṇan rakṣati māteva putrān ll}$$
Commentary: Prana is the fourth quadrant of Brahman. It expresses itself and shines through air and light. In the Vedas, Prana is described as separate from physical air, and its functionality is taught as distinct from the operations of the sensory organs. When the speech and other senses fall asleep, Prana alone keeps watch, and Prana is the only entity that never undergoes death. Therefore, Prana is called 'Samvarga' (the absorber), as it gathers back into itself the faculties of speech and the other senses. Just as a mother protects her children, similarly, the primary Prana protects all other subsidiary forces.

This Prana pervades the entire macrocosm. It is not elemental air, nor is it the physical breath of inhalation and exhalation. Prana is the fundamental life-force of every living creature. The action of the primary Prana merely reveals itself through the physical motion of

respiration; the fact that breath moves in and out is the indicator that Prana is present and operating inside the body.

$$\text{Etasmāj-jāyate prāṇe manaḥ sarva indriyāṇi ca l}$$
$$\text{Khaṁ vāyu-rjyotir-āpaḥ pr̥thivī viśvasya dhāriṇī ll15ll}$$
When creation commenced, the Prana emerged first from the Supreme Being, followed by the mind, senses, ether, air, fire, water, and the earth that supports the universe. If Prana were identical to elemental air, what was the necessity for creating air separately after ether? From this, it must be understood that Prana is not air; however, because its operations are dynamic and restless, it has been metaphorically given the name of air. Whatever activity is observed in the sun, moon, or stars is entirely the operation of Prana—meaning Prana is universal and cosmic.

[Page 462]

A tiny fraction of that cosmic Prana is operating inside your body, and it is due to this kinetic power that signs of life and movement are visible in all creatures. The Supreme Lord has granted equal rights to all living beings to absorb this Prana Shakti. However, creatures can absorb it only in proportion to the structural capacity of the physical bodies they receive according to their past karma. For instance, an elephant's body is massive, so it contains a larger volume of Prana Shakti, making it stronger than other animals. An ant's body is tiny, so its capacity to contain Prana Shakti is small. Yet, the spiritual power of the Soul is exactly identical across all creatures. Non-human animals, lacking discrimination (Viveka), cannot accumulate energy beyond their natural bodily limits. Human beings, however, possess Viveka and can accumulate an immense store of cosmic energy through self-effort (Purushartha) and achieve total spiritual fulfillment.

Prana Is the Supreme Power (Maha Shakti)

$$\text{Pradhāna-śaktayaḥ prāṇas-te vai saṁsāra-rakṣakaḥ l}$$
$$\text{Vaśī-kr̥teṣu prāṇeṣu jīyate sarva-meva hī ll}$$
Commentary: Ashtanga Yoga is the singular path to accumulate this boundless store of Prana Shakti. Without restraining the

localized Prana inside the body, this extraordinary cosmic energy cannot be gathered through any other means. The ocean holds an immeasurable volume of water, and it is impossible to drink it all at once; however, by tasting just a single drop from that vast expanse, the flavor of the entire ocean is known. In the exact same way, while it is impossible to grasp the all-pervading cosmic Prana all at once, by mastering the tiny fraction of Prana inside our own body, the nature of the cosmic Prana becomes easily understood.

Because Prana is the ultimate Maha Shakti, it is the protector of the world. When Prana is brought under complete control, everything in existence is conquered and known. Everything visible or invisible in the universe is contained within Prana, and by knowing the body's breath, everything is known—this is what yogis declare with absolute certainty.

[Page 463]

$$\text{Ātmana eṣa prāṇo jāyate yathaiṣā I}$$
$$\text{Puruṣe chāyai tasmante tad-ātatam II}$$
Commentary: This Prana is generated from the Soul, and it continuously exists as its shadow. Just as a shadow cannot exist separate from the man, similarly, the Soul and the Prana are inseparable. The connection of the Prana with the conscious Spirit (Purusha/Atma) is far closer and more intimate than that of any sensory organ or even the mind.

In the Upanishads, under the science of Udgitha (Udgitha Vidya), the meditation on Pranava (OM) is taught as identical to the meditation on Prana. By meditating on Prana as Udgitha, the ancient rishis could live for immense spans of time and, becoming endowed with extraordinary spiritual powers, experienced the highest mystical realities. There are two paths to worship Prana as Udgitha: the Eastern (Purva) path and the Western (Paschima) path. Those who followed the Eastern path were known as liberated knowers (Jnanis), while those who followed the Western path were called accomplished yogis (Siddhas).

There is no major difference in the ultimate fruit attained by these two paths; however, there is an immense difference in terms of the manifest spiritual opulences (Aishwarya). The Jnanis who meditate on Pranava via the Eastern path do not easily acquire the yogic powers like Anima. Because they do not practice the technical steps of Ashtanga Yoga, their meditation brings concentration of the mind, but it does not grant victory over Prakriti (Nature). Consequently, they also undergo significant physical blockages and bodily suffering. The final outcome of their path is the attainment of the realm of Brahma (Brahmaloka), from where they must return at the end of the cosmic cycle (Kalpa).

[Page 464]

Yoga Shikha Upanishad

$$\text{Nākṛtaṁ mokṣa-mārgaṁ syāt-prasiddhaṁ paścimaṁ vinā ।}
$$
$$\text{Paścima-dvāra-mārgeṇa jāyate tvaritaṁ phalam ॥142॥}$$
Commentary: Therefore, Lord Maheshvara states that the famous Western path of the Brahma Nadi (Sushumna) is the true bestower of liberation, and it yields rapid results. Until the Prana enters the Sahasrara through the Sushumna channel, final liberation cannot happen. This is the only direct path to achieve absolute freedom. How can those who avoid this track and try to go through other channels achieve true liberation?

Prana has two states: vibration (Spandana) and dissolution (Laya). Similarly, the mind also has two states: single-pointed concentration (Ekagra) and complete cessation (Niruddha). By meditating on the Udgitha Pranava, the mind achieves Ekagra concentration, but the Prana remains in a state of vibration; the mind does not reach total cessation (Niruddha), and therefore, the Prana does not dissolve. On the other hand, when the Udgitha Prana is worshipped through Pranayama, the mind is brought to absolute cessation (Niruddha), causing the Prana to dissolve as well. The success of yoga practice is realized only when the mind is totally stopped and the Prana dissolves within the Brahmarandhra. This carries all the opulences of yoga.

Therefore, conquering both the mind and the Prana is absolutely critical. Merely conquering the mind does not grant sovereignty over Nature; however, by conquering the Prana, the mind is conquered effortlessly, and Prakriti comes under complete control. This is the definitive conclusion of the Yoga Shastras.

[Page 465]

Chapter 17 (Saptadash Prakash)

The Necessity of Mantra

Bhagavad Gita, Chapter 4

$$\text{Kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ l}$$
$$\text{Kṣipraṁ hi mānuṣe loke siddhir-bhavati karma-jā ll12ll}$$
Commentary: All our sacred scriptures establish the structural reality of the deities and the mantras; therefore, all religious duties and spiritual actions are fundamentally linked with a deity and a mantra. No spiritual action can be executed without them. A mantra is mandatory across all activities, including Japa (chanting), Tapas (penance), vows, selfless service, scriptural reading, worship, fire-sacrifices, charity, yoga, knowledge, meditation, and devotion.

Any desire-driven action (Kamya Karma) performed without the proper mantra and deity is considered Tamasik (ignorant/dark). For example, pouring oblations into the sacrificial fire without uttering the correct mantra is completely futile, and its result brings only suffering and ignorance. According to the Shastras, the actions of those who perform rituals without mantras and deities bear no fruit, because it is the deities presiding over the mantra-power who dispense results in strict accordance with the text, accuracy, and actions of the doer.

Those individuals who desire rapid success from their ritualistic actions worship the specific deities using mantras. Within this human world, apart from the one supreme God,

[Page 466]

all other subordinate deities become satisfied by human actions, sacrifices, fire oblations, chants, and offerings. Pleased by these actions, they grant the doer their heart's desires. The structural fruit of righteous actions (Punya) manifests as pleasurable experiences and worldly prosperity, whereas unrighteous actions (Papa) yield suffering, diseases, grief, and poverty, all overseen by these systemic forces. The deities are of various types, and the mantras and rituals for their worship are equally diverse, described at length in the Mantra Shastras.

The Power of Mantra Is Verifiable (Pratyaksha)

Just as the exact knowledge of the peaceful Soul is a verifiable, direct experience for desireless seekers through the Yoga Shastras, similarly, for desire-driven individuals seeking worldly enjoyments and power, the Mantra Shastra yields directly verifiable results. It has already been stated that the fruits of practicing the eight limbs of yoga are immediate and visible; in the exact same manner, the power of mantra through textual reading, worship, chanting, penance, and fire-sacrifices brings directly verifiable fruits without a single doubt. Therefore, no matter how cynical or atheistic a person might be, the direct success obtained through Yoga, Mantra, and medicine cannot be denied. Their efficacy has been directly demonstrated since time immemorial.

Although the practical execution of authentic mantras, medicines, and yoga has always yielded visible results, the inner science and hidden secrets of these operations

[Page 467]

have traditionally been kept confidential within specific Lineages (Guru Parampara). Therefore, it is highly rare for anyone to gain real benefits merely by reading these books independently. One must receive initiation and training directly from a qualified Guru who knows these secrets.

Many people, enticed by the promised rewards, bypass the Guru and begin practicing complex mantra rituals or advanced yoga steps simply by reading books; the results in such cases are almost

always highly detrimental and reversed. Many who chant mantras incorrectly in this unsupervised manner have been observed to become mentally unhinged, unstable, or completely frantic. Similarly, those who practice yoga without a Guru merely by looking at texts frequently contract chronic physical disorders and live in deep bodily and mental agony. Therefore, mantra rituals and Ashtanga Yoga must be executed with deep caution and proper understanding.

The Meaning of Mantra

Kubjika Tantra, Chapter 5

$$\text{Kathayāmi mahā-mantraṁ mantrārthañ-ca maheśvari ।}$$
$$\text{Yena-vijñāna-mātreṇa sarva-siddhīśvaro bhavet ॥1॥}$$
$$\text{Kevalaṁ bhāva-budhyā ca mantrārthaṁ prāṇa-vallabhe ।}$$
$$\text{He kevalaṁ jñāna-yogena jīvan-mukto bhaved dhruvam ॥ 2॥}$$
Commentary: Lord Maheshvara speaks to Goddess Parvati: "O Maheshvari! I shall now explain the Great Mantra and the ultimate meaning of mantra. Simply by mastering this inner science, a practitioner becomes the master of all perfections, equivalent to God Himself. O beloved of My life, the true essence of mantra reveals itself only to an emotional, intuitive intellect (Bhava Buddhi). Merely through the unified knowledge of this mantra, a practitioner certainly becomes a liberated soul while still in the body (Jivanmukta)."

[Page 468]

Kularnava Tantra and Rudrayamala Tantra

$$\text{Mananaṁ viśva-vijñānaṁ trāṇaṁ saṁsāra-bandhanāt ।}$$
$$\text{Yataḥ karoti saṁsiddho mantra ity-uccyate tataḥ ॥1॥}$$
$$\text{Yama-bhūtādi-sarvebhyo bhayebhyo'pi sureśvari ।}$$
$$\text{Trāyate satatañ-caiva tasmān-mantra itīritaḥ ॥2॥}$$
Commentary: That which, when contemplated (Mananam), reveals the precise science of the universe—meaning all the constituent elements of the cosmos are accurately understood through it—and cuts down the bondages of worldly existence while granting all

perfections, is called a **Mantra**. Because it perpetually protects (Trayate) the practitioner from worldly fears like diseases, grief, suffering, poverty, and sins, as well as from the agonizing tortures of death (Yama-Yatana), it is designated by the Shastras as a mantra.

$$\text{Mananāt-tattva-rūpasya devasyāmita-tejasaḥ ।}$$
$$\text{Trāyate sarva-bhayatas-tasmān-mantra itīritaḥ ॥3॥}$$
$$\text{Mananāt-prāṇanāc-caiva mad-rūpasyāva-bodhanāt ।}$$
$$\text{Mantra ity-uccyate samyak mad-adhiṣṭhānataḥ priye ॥1॥}$$
That through which the self-luminous Spirit, the immensely radiant Soul, is contemplated; that which forms the core reason for such contemplation and serves as the protective shield against every type of fear across all circumstances, is called a mantra. "O Dear One! Because its contemplation, chanting, and meditation directly awaken the realization of My true Shiva-nature, and because it acts as My direct abode, it is perfectly defined as a Mantra.

[Page 468]

...It happens. Certainly, My presence (Adhishthana) is within it. Relying upon this, the wise ones merge into Me and I merge into them; therefore, it is called a Mantra.

The Real Form of Mantra

Matrika Bheda Tantra, Chapter 10

$$\text{Narā-kṛti guru-nātha mantra-varṇātmakaṁ tathā ।}$$
$$\text{Dhyānānurūpiṇaṁ deva mekatvaṁ vā kathaṁ bhavet ॥1॥}$$
Translation: Goddess Bhagavati said to Lord Maheshvara, "O Lord! The Guru has the physical form of a human, and the mantra is merely composed of structural letters (Varnas). The deity also manifests in a physical form according to the practitioner's meditative taste and preference. Under such circumstances, how can a practitioner chanting the mantra attain absolute oneness (Ekatvam) among the mantra, the deity, the individual soul (Jivatma), and the Supreme Soul (Paramatma)?"

$$\text{Guru-vaktrān-mahā-mantro labhate sādhakottamaiḥ |}$$
$$\text{Yad-devo jāyate bījas-tasya mūrtir-bhaved dhruvam ||2||}$$
$$\text{Devatāyāḥ śarīraṁ hi bījād-utpadyate priye |}$$
$$\text{Guror-ājñānusāreṇa cānya-mūrtis-tu jāyate ||2||}$$
Translation: Lord Maheshvara said, "O Devi! When an excellent practitioner receives the great mantra spoken from the mouth of a true, spiritually accomplished Guru possessing yogic power and chants it, the specific seed mantra (Bija Mantra) of the deity becomes the literal physical form of that deity. This is because the deity's body is generated directly from the seed mantra,

[Page 470]

just as a tree grows from a seed. By the command of the powerful Guru, that very seed syllable turns into the structural form of the deity, which the practitioner perceives visually."

Gandharva Tantra

$$\text{Sarveṣām-eva devānāṁ mantra-mādya śarīrakam |}$$
$$\text{Dvitīyaṁ kathyate deva yat-punar-dhyāna gōcaram ||1||}$$
$$\text{Mantrāṇāṁ cintanād devī samānur-devatā svayam |}$$
$$\text{Dhyānena darśanaṁ dattvā punar-mantreṣu līyate ||2||}$$
Translation: The mantra is called the seed. Just as the entire tree—including sprouts, leaves, branches, sub-branches, flowers, and fruits—is inherently contained within the seed, and that seed is the primal body and first form of the tree, similarly, the deity endowed with all divine opulences resides within the seed mantra. This seed mantra composed of letters is the primal body and first form of the deity, which is visible. Just as sowing a seed in the soil and continuously watering it causes it to grow into a tree full of leaves, flowers, and fruits (which is the second body of the seed), similarly, the Guru sows the mantra-seed into the heart-soil of the disciple. Then, through the watering of the disciple's continuous chanting (Japa), the deity manifests from that seed mantra. That form manifested from the mantra-seed is the second body of the deity, which becomes visible to the practitioner during meditation.

"O Devi! By chanting, meditating, and contemplating upon the mantra, the seed syllable itself transforms into the personal form of the deity. After granting a vision to the seeker during meditation, just as a tree bears fruit and merges back into its causal seed, the deity fulfills the seeker's desires (granting fruits) and dissolves back into that very seed mantra. This structural seed syllable is the root form and primal body of the deity."

$$\text{Jape na devatā nityaṁ stūyamāna prasīdati l}$$
$$\text{Prasannā vipulān-kāmān-dadyān-muktiñ-ca śāśvatīm ll3ll}$$
$
Translation: The deity is eternally pleased by the seeker's daily mantra chanting, meditation, praises, and worshipful adoration. Being pleased, the deity grants various types of material enjoyments and prosperity, and ultimately bestows eternal liberation (Shashvati Mukti).

Matrika Bheda Tantra, Chapter 10

$$\text{Guruṇāñ-caiva mantrāṇāṁ devānām-api pārvatī l}$$
$$\text{Manaḥ-pavanayoś-caiva mekatvena vibhāvanāt ll1ll}$$
$$\text{Gurv-ādi bhāvanāt devī bhāva-siddhi prajāyate l}$$
$$\text{Ataeva maheśāni caikatvaṁ parikathyate ll2ll}$$
Translation: When the power of the mantra is awakened by the grace of the spiritual Guru, seekers must contemplate the absolute oneness of the Guru, the mantra, the deity, the mind, and the vital breath (Prana). Conscious (Chaitanya) and perfected mantras are obtained from the holy Guru. It is only through a conscious mantra that the fundamental Kundalini power is awakened, and the vision of the deities is achieved. Through the vision of the deities, the dissolution of the mind and breath is accomplished, and the dissolution of the mind and breath grants Samadhi to the practitioner. In this manner, by chanting the mantra while meditating on the absolute oneness of the Guru, the mantra, and the deity, the state of Bhava Samadhi is attained. Therefore, through oneness with the Guru, mantra, and deity during chanting and meditation, and through the dissolution of the mind and breath, the seeker's individual soul achieves total oneness with the Supreme Soul in Samadhi.

[Page 472]

The Guru of the Mantra

Yogini Tantra, Chapter 1

$$\text{Guru ko vā maheśāna vadame karuṇāmaya ।}$$
$$\text{Tatto'py-adhika evāyaṁ gurustvayā prakīrtitaḥ ॥1॥}$$
Translation: Goddess Bhagavati said to Lord Maheshvara, "O Compassionate One! Maheshana! You have praised the glory of the Guru as even greater than Your own. Therefore, kindly tell me who is the creator, seer, and speaker Guru of this subject of mantras."

$$\text{Kāśī-kṣetraṁ nivāso'sya jāhnavī caraṇodakam ।}$$
$$\text{Guru-viśveśvaraḥ sākṣāt-tāraka brahma niści-tam ॥2॥}$$
$$\text{Ādinātho mahādevi mahākālohi yaḥ smr̥taḥ ।}$$
$$\text{Guruḥ sa eva deveśi sarva-mantreṣu nāparaḥ ॥3॥}$$
Translation: Lord Maheshvara said, "O Mahadevi! He whose eternal residence is in the Kashi region (the Ajna Chakra between the eyebrows) and at whose feet the heavenly river Jahnavi Ganga (the Ida Nadi) is perpetually flowing, that Lord Shiva Vishveshvara Himself is surely the savior Absolute Truth (Taraka Brahma) and the Guru of all. He who is Adinatha Shiva is famous by the name of Mahakala. Therefore, O Deveshi! He alone is the Guru of all types of mantras and their corresponding deities. There is no other divine Guru in this universe besides Me."

Vriddha Parashara Smriti

$$\text{Śiva sūryo gaṇeśaś-ca śakter-viṣṇu yathā kramam ।}$$
$$\text{Upāsanānāṁ pañcanāṁ pañca-tattva vivekataḥ ॥}$$
$$\text{Nirṇayo munibhiḥ proktaḥ kr̥ta sūkṣmārtha darśibhiḥ ।}$$
Translation: The religious and spiritual duties prescribed in the Vedas, Smritis, and other righteousness scriptures focus on five primary deities forming the sacred assembly (Deva Panchayatana): Shiva, Shakti, Vishnu, Surya, and Ganapati. Regarding them, the clear-sighted sages have conclusively stated that these five principal deities are the dispensers of the fruits of actions (Karma-phala) for all living creatures. According to the declarations of the Vedas, Shastras, and Smritis, all people since time immemorial

have performed rituals for them, desiring fruits from them, and will continue to do so. These deities are the authors of our destiny and the givers of the fruits of our actions; no one knows their beginning or end. These beginningless Lords are the sovereigns of the universe, rewarding everyone according to their actions, and are the Supreme Reality worthy of our worship.

These are the five beginningless eternal deities of Shrauta (Vedic) and Smarta (Smriti-based) rituals. Among them, those who worship Shiva are called Shaivas, those who worship Shakti are Shaktas, and those who dedicate themselves to the service and devotion of Vishnu are called Vaishnavas. The worshippers of Ganapati are designated as Ganapatyas, and those who adore the Sun are known as Sauras. However, those yogis and wise men (Brahmavadis) who worship the formless Brahman are known as Mahashaivas. Their lineages and traditions are named as follows:

$$\text{Śaive śākte vaiṣṇave ca gāṇapatye tathāiva ca l}$$
$$\text{Mahāśaive ca saure ca sa-gurur-nātra saṁśayaḥ l}$$
$$\text{Mantra-vaktā sa eva syān-nāparaḥ parameśvari ll4ll}$$
Translation: "Therefore, O Parameshvari! Lord Shiva alone is the singular Guru of all the scriptures and mantras of the practitioners belonging to the Shaiva, Shakta, Vaishnava, Ganapatya, Saura, and Mahashaiva traditions. There is no doubt about this, because Shiva Himself spoke the mantras of all the deities. Hence, there is no other ultimate Guru."

Identification of the Guru as a Form of Shiva

$$\text{Mantra-pradāna kālehi mānuṣe girinandini l}$$
$$\text{Adhiṣṭhānaṁ bhavet-tasya mahākālasya śaṅkarī ll5ll}$$
$$\text{Ato na gurutā devi mānuṣe nātra saṁśayaḥ l}$$
$$\text{Adhiṣṭhāna vaśāt-tasya mānuṣasya maheśvari l}$$
$$\text{Māhātmyaṁ kīrtitaṁ tasya sarva-śāstreṣu śaṅkari ll6ll}$$
Translation: "O Maheshvari! I will now explain the true greatness of a human Guru, listen! The true spiritual Guru whose attributes are detailed in Chapter 9 possesses yogic capacity and is established in the Shiva-consciousness. They are part of the traditional lineage of accomplished masters, authorized as Gurus, and dedicated to

chanting, penance, knowledge, meditation, and yoga. When such a Guru, being highly pleased, grants initiation (Diksha) or a conscious, perfected mantra to an eligible disciple, or provides any mantra of any deity, they invoke the presence of the ultimate Guru Shiva within themselves through the power of the mantra. At that specific moment, the presence (Adhishthana) of Mahakala Shiva occurs within that human form, and the human Guru becomes identical to Shiva Himself. Taking recourse to the presence of the primal Guru Mahakala Shiva, whatever power, knowledge, or mantra the Guru transmits to the disciple infects the disciple with the divine Shaivi Shakti. Consequently, simply by chanting the conscious mantra, the disciple enters an elevated spiritual state and beholds their chosen deity through the mantra-force of the Guru's power; or, if the Guru's grace is absolute, the disciple spontaneously executes the complete Ashtanga Yoga practice.

There is no doubt that this mastership does not belong to the human exterior, because such a work is beyond human capacity. Mastership manifests within that human form solely due to the divine presence of Lord Maheshvara. Because of the presence of Shiva, the human Guru who acts as the representative of the Supreme Shiva is the true guide for all humanity. Through these human vehicles, qualified seekers have received spiritual initiations, teachings on knowledge and meditation, righteous works, and the mantras of penance and chanting since time immemorial. Through these, advanced practitioners have achieved their goals of righteousness, wealth, desire, and liberation. This is why all scriptures, and I Myself, have stated the glory of the human Guru to be identical to My own, and even greater than Mine. The Guru is My own form. I am invisible, he is visible; I am imperceptible, he is immediate. Through him, seekers attain Me. He is the revealer of My knowledge. Obedience to his command is My direct service. However, those who set themselves up as Gurus without obtaining My grace (Guru Shakti) are merely beast-like human cattle.

$$\text{Ataeva maheśāni kutōhi mānuṣo-guruḥ l}$$
$$\text{Mānuṣe gurutāḥ devī kalpanā na tu mukhyataḥ l}$$
$$\text{Mokṣo na jāyate devī mānuṣe guru-bhāvanāt ll7ll}$$

Translation: Therefore, O Maheshani! How can there be a spiritual Guru in a human being without My divine presence as Shiva? O Mahadevi! Viewing the Guru as merely human is a false, superficial imagination. In reality, mastership is the manifestation of Lord Shiva's power and presence within that human form. No human can be a true Guru without Shiva's presence. Shiva manifests his presence only within those whom He blesses and who are worthy of the seat of the Guru. Those who look at the Guru as a mere human or harbor human ideations toward the Guru never gain spiritual knowledge, nor do they ever attain liberation."

Knowledge and Meditation on Shiva as the Guru

$$\text{Gurur-ekaḥ śivaḥ proktaḥ so'haṁ devi na saṁśayaḥ l}$$
$$\text{Gurutām-api deveśi mantro'pi gurur-ucyate l}$$
$$\text{Ato mantra-guru-deve nahi bhedaḥ prajāyate ll8ll}$$
Translation: "O Deveshi! The ultimate Guru of all is one single Lord Shiva. That is My own Self, there is no doubt about it. However, the mantra also possesses mastership, because it is through the vehicle of the mantra that the true nature of My nature and the spiritual power of the human Guru (who relies upon My presence) are revealed and expressed. Through this, seekers attain their desired objectives (My realization, knowledge, and liberation).

[Page 477]

Therefore, the mantra is also called the Guru. There is no difference among the mantra, the deity, and the Guru who bestows the mantra; this is true Shiva-knowledge.

$$\text{Kadācit-sa sahasrāre padme dhyēyo guruḥ sadā l}$$
$$\text{Kadācin-hr̥dayāmbhoje kadācid-dr̥ṣṭi gōcare ll9ll}$$
$$\text{Mantra-dātā śiraḥ-padmaṁ yad-dhyānaṁ kurute guroḥ l}$$
$$\text{Tad-dhyānaṁ kurute devi śiṣyo'pi śīrṣa-paṅkaje l}$$
$$\text{Tad-dhyānaṁ śiṣya-śirasī copadiṣṭaṁ na ca-anyathā ll10ll}$$
Translation: Now Lord Maheshvara describes the meditation on the Guru: The Guru as Shiva should be meditated upon sometimes in the Sahasrara (the thousand-petaled lotus), sometimes in the

lotus of the heart, and sometimes directly before one's vision by executing Shambhavi Mudra, turning the pupils upward into the Ajna Chakra between the eyebrows. The Guru who bestows the mantra also meditates on the supreme Guru Shiva within the lotus of the crown, and the disciple performs the exact same meditation in their own crown-lotus, the Sahasrara. This is why the disciple is instructed to meditate on this specific abode of Shiva, the Sahasrara. The ultimate Guru of all is Shiva alone; therefore, the local Guru also directs the disciple to meditate on the supreme Guru Shiva, rather than on his own physical form or anyone else."

Kularnava and Gautamiya Tantra

$$\text{Yathā-devas-tathā mantro yathā mantras-tathā guruḥ |}$$
$$\text{Deva-mantra-guror-ṇāñ-ca pūjāyāḥ sadṛśaṁ phalam ||1||}$$
$$\text{Yathā śivas-tathā vidyā yathā vidyā tathā guruḥ |}$$
$$\text{Śivaḥ vidyā guror-ṇāñ-ca pūjāyāḥ sadṛśaṁ phalam ||2||}$$
Translation: Seekers who practice mantra chanting and meditation must know that the deity is identical to the mantra, and the mantra is identical to the Guru. Therefore, the fruit of worshipping the deity, the mantra, and the Guru is completely uniform. Meditating on the deity, chanting the mantra, and worshipping the Guru are three daily mandatory duties. Shiva is the deity, the mantra and yogic science constitute the knowledge, and the Guru is the provider of these; hence Shiva, the mantra, the yoga, and the Guru are all one. The fruit of meditating, chanting, worshipping, and practicing all of them is exactly the same.

$$\text{Yathā-mantraṁ tathā deve yathā deve tathā gurau |}$$
$$\text{Paśyed-abhedato mantrī evaṁ bhakti kramo mune ||1||}$$
Translation: One receives the mantra from the Guru; through the mantra, the vision of the deities is achieved; through the vision of the deities, one's objectives of righteousness, wealth, and desire are accomplished; or, through the realization of the inner Soul-deity, Samadhi is attained. Samadhi yields knowledge, and knowledge grants liberation, which eliminates the cycle of birth and death forever and brings supreme peace. Therefore, one must worship the Guru, chant the mantra, and meditate on the deity. In this progressive sequence, seeing the mantra, the deity, and the Guru

with non-dual knowledge, and filled with deep faith and devotion, seekers must regularly serve and worship the Guru, chant the mantra, meditate on the deity, and practice yoga daily.

$$\text{Gurau mānuṣa-buddhiṁ ca mantre cākṣara-buddhikam |}$$
$$\text{Pratimāsu śilā-buddhiṁ kurvāṇo narakaṁ vrajet ||1||}$$
$$\text{Devatā-guru-mantrāṇām-aikyaṁ sambhāva-yadhiyā |}$$
$$\text{Tadā siddho bhaved-mantra prakaṭe hānireva ca ||2||}$$
$$\text{Guru prakaṭayed-dhīmān-mantraṁ naiva prakāśayet |}$$
$$\text{Aprakāśa-prakāśābhyāṁ kṣīyante sampad-āyuṣaḥ ||3||}$$
Translation: Lord Maheshvara states that those ignorant and unthinking practitioners who consider the Guru to be a mere human being, look upon the mantras as simple letters, and view the sacred images of the deities as mere statues of stone—harboring the ideation that the Guru is a man, the mantra is letters, and the divine form is stone—receive absolutely no fruit from their scriptural reading, worship, chanting, penance, knowledge, or meditation. Upon death, they fall into hell. Therefore, understanding the previously described identity of the deity, the Guru, and the mantra as one, one must perform chanting and meditation intelligently; only then do mantras become perfected.

Many undiscerning and ignorant practitioners reveal the secret aspects and specific inner experiences born of the mantra and knowledge granted by the Guru; consequently, they face harmful outcomes. Therefore, an intelligent practitioner must honor and make the Guru known, but must never reveal the specific mantra granted by the Guru. This is because exposing spiritual knowledge meant for one's supreme welfare causes a loss of power, wealth, and spans of life. As a result, the practitioner loses their spiritual splendor and undergoes premature death.

Samayachara Tantra

$$\text{Vinā ca samayāṁ devī mantraṁ japati nityaśaḥ |}$$
$$\text{Alpāyu saḥ bhavet-sadyo devatāṁ kopayed-dhruvam ||1||}$$
$
Translation: It is frequently observed that desire-driven people, wishing to fulfill their personal desires, visit sacred pilgrimage

places, take instructions from an unlearned person, or look at scriptural texts to begin executing mantra rituals for their chosen deities. Many subject their physical body to intense suffering through fasts, vows, rules, and rigid austerities, dying to achieve rapid mantra success. Yet, they remain ignorant of the real science of the Mantra Shastras and chant the mantra anywhere and at all times.

Regarding them, Lord Maheshvara states: Those who constantly chant the mantras of the deities at inappropriate times (outside the structured hours) due to their desires—doing so while walking, moving, sitting, standing, eating, drinking, sleeping, or waking—certainly provoke the anger of the mantra's deity. This reduces their lifespan, and they die early. This is because all actions must be executed deliberately according to scriptural methods at specific appropriate times; only then do their fruits bring timely happiness. Doing things arbitrarily at inappropriate times surely results in death.

Skanda Purana, Nagara Khanda, Bhava Chudamani, Rudrayamala Tantra

$$\text{Na devo vidyate kāṣṭhe pāṣāṇe mṛtikāsu ca l}$$
$$\text{Bhāveṣu vidyate devo mantra-saṁyoga-saṁyutaḥ ll1ll}$$
$$\text{Bahu-jāpāt-tathā homāt-kāya-kleśādi-vistaraiḥ l}$$
$$\text{Na bhāvena vinā devo yantra-mantra phala-pradāḥ ll1ll}$$
$$\text{Bhāvena labhate sarvaṁ bhāvena deva-darśanam l}$$
$$\text{Bhāvena paramaṁ jñānaṁ tasmāt bhāvāvalambanam ll1ll}$$
$

Translation: The deities do not reside within man-made images of metal, stone, wood, or clay; rather, they exist within the intense, deeply faithful internal feeling (Bhava) of the practitioner. When mantra chanting is performed with a single-pointed mind, they manifest within those images through that connection. They are not attained merely by chanting for vast periods, performing massive fire-sacrifices, or subjecting the physical body to extensive tortures. As long as the pure, satvik feeling within the seeker's heart is not potent, no goddess, deity, mantra, or yantra can bestow fruits. Everything is attained solely through the intense, burning desire of a

faithful heart and the power of a potent mental feeling. The vision of the deities occurs through a satvik state of mind marked by dispassion and intense momentum, and that supreme satvik state alone awakens divine spiritual knowledge. Therefore, seekers must always rely purely upon satvik feelings.

Skanda Purana, Brahma Khanda, Nagara Khanda

$$\text{Śraddheva sarva-dharmasya cātīva hita-kāriṇī ।}$$
$$\text{Mūrho'pi pūjito bhaktyā gurur-bhavati-siddhidaḥ ॥1॥}$$
$$\text{Deve tīrthe dvije mantre daivajñe bheṣaje gurau ।}$$
$$\text{Yādṛśī bhāvanā yasya siddhir-bhavati tādṛśī ॥1॥}$$
Translation: The potency of satvik feelings arises solely from having deep faith in the Guru, the mantra, and the deity; therefore, faith (Shraddha) is the root source of all righteousness. In matters of spirituality, faith is exceptionally beneficial for seekers. If even an uneducated Guru is worshipped with deep devotion and faith, that Guru, mantra, and deity become bestowers of perfection.

The example of Ekalavya in the Mahabharata is famous. The uneducated tribal boy Ekalavya, filled with deep faith and devotion, fashioned a clay image of Guru Dronacharya, worshipped it, and acquired the complete knowledge of the science of archery. Therefore, faith alone is the cause of success. Whatever quality of faith and feeling a person projects toward a deity, a pilgrimage place, a brahmin, a mantra, an astrologer, a medicine, or a Guru, these entities reward them with success in exact accordance with that feeling.

Bhagavad Gita, Chapter 4

$$\text{Ajñaś-cā-aśraddadhānaś-ca saṁśayātmā vinaśyati ।}$$
$$\text{Nāyaṁ loko'sti nāparo na sukhaṁ saṁśayātmanaḥ ॥40॥}$$
$$\text{Śraddhavān labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ ।}$$
$$\text{Jñānaṁ labdhvā parāṁ śānti macireṇādhigacchati ॥36॥}$$
Translation: Those who are ignorant, devoid of faith, and whose minds are constantly doubtful and skeptical toward every spiritual subject undergo total destruction. Such an ignorant person, lacking faith and filled with doubt, finds happiness neither in this world nor

in the next; they face total ruin. Those who possess deep faith, have mastered their senses, and have conquered their mind and vital breath—such excellent seekers rapidly acquire spiritual knowledge and find supreme peace without a single doubt.

Traits of the Guru Who Bestows the Mantra

Rudrayamala Tantra, Chapter 5

$$\text{Kalau pākhaṇḍa-bahulā nānā-veṣa-dharā narāḥ ।}$$
$$\text{Jñāna-hīnā lubdhakāś-ca varṇāśrama vahir-kr̥taḥ ॥1॥}$$
$$\text{Vaiṣṇavatvena vikhyātā śaivatvena varānane ।}$$
$$\text{Śāktatva tvena deveśi sauratvene-tare janāḥ ॥2॥}$$
$$\text{Gāṇapatyena girije śāstra-jñānaṁ vahir-kr̥tāḥ ।}$$
$$\text{Gurutvena samākhyātā vicaranti te bhūtale ॥3॥}$$
Translation: Lord Maheshvara said, "O Devi! The age of Kali (Kaliyug) is an age dominated by hypocrisy. Therefore, hypocritical and deceitful men adopt various external attires—posing as monks, ascetics, detached saints, penitents, renunciants, wise men, meditators, yogis, celibates, and the like—to set themselves up as Gurus. They are devoid of true knowledge, greedy, and covetous. To satisfy their polluted, sinful desires, they abandon the duties of their respective castes and life-stages (Varnashrama Dharma) and act completely whimsically.

Among them, some declare themselves as Vaishnava devotees or teachers to gain fame as Gurus, while others call themselves yogis, ascetics, wise men, or Shaiva Gurus. Some acquire fame by projecting themselves as accomplished Shakta masters of mantras, tantras, and cosmic power, while others display themselves as Ganapatyas who have mastered Ganapati worship, and still others claim to be Sauras who have mastered the Gayatri mantra and sun-worship. O Girije! These hypocritical, deceitful people of the Kali age, entirely excluded from true scriptural knowledge, wander here and there on this earth, famed merely to act as Gurus.

$$\text{Ye śiṣya-saṅgrahaṁ kartu-mudyatā yatra kutracit ।}$$
$$\text{Mantrādy-uccāraṇa teṣāṁ nāstisa-marthya-mambike ॥4॥}$$
$$\text{Tac-śiṣyāṇāñ-ca girije tathāpi jagatītale ।}$$

$$\text{Paṭhanti pāṭhyasyanti vipra-dveṣa parāsurāḥ |}$$
$$\text{Dvija-dveṣa parāṇādi narake patanti dhruvam ||5||}$$
Translation: They remain constantly eager to collect disciples. Wherever it seems possible to catch a disciple, they arrive uninvited. Within India, there is no shortage of ignorant disciples who blindly follow such deeply degraded Gurus; they are easily found everywhere. Ignorant people are inherently addicted to temptations. Therefore, these Gurus show various temptations—promising visions of the deities, mastery over cosmic forces through mantra chanting, heavenly pleasures, or the fruits of charity and merit. Ultimately, they force people into vows by offering mantra treatments or medicines to cure diseases, or promising wealth and children.

O Ambe! These Gurus who rob blindly faithful, ignorant, and religiously timid disciples of their wealth and spirituality possess absolutely no power to correctly utter My mantras, which are meant to grant divine visions. Nor can their disciples ever benefit from receiving mantras from them, because these people are frauds. Whatever they read or teach is done solely to keep their disciples bound to them, and they harbor deep hatred toward brahmins and righteous, saintly persons. These wicked Gurus who hate the twice-born, along with their ignorant disciples, certainly fall into the depths of hell.

$$\text{Śānto dāntaḥ kulīnaś-ca śuddhāntaḥ-karaṇas-tathā |}$$
$$\text{Śuddhācāra supratiṣṭhaḥ śucir-dakṣo subuddhimān ||6||}$$
$$\text{Āśramī dhyāna-niṣṭhaś-ca mantra-tantra viśāradaiḥ |}$$
$$\text{Nigrāha-nugrahe śakto vaśī mantrārtha jāpakaḥ ||7||}$$
$$\text{Siddho'sāv-iti-vikhyāto bandhubhi-śiṣya pālakaḥ |}$$
$$\text{Camatkārī daiva-śaktyā sad-guru kathitaṁ priye ||8||}$$
Translation: The traits of the true, benevolent Guru—to whom you will surrender your body, mind, and wealth with the desire to attain righteousness, wealth, pleasure, and liberation, and from whom you will receive the divine great mantra to fulfill all your heart's desires—are directly spoken by Lord Sadashiva Himself:

A true Guru is peaceful, entirely free from powerful material desires, and has brought the momentum of his mind, breath, and senses

under complete control through charity and penance. He is born of an excellent family, possesses a completely pure subconscious, is endowed with righteous conduct, and is universally respected by all people. He is permanently pure, free from attachment or aversion, and remains joyful. He is highly skilled in both practical worldly matters and ultimate spiritual duties, and possesses a vast, refined intellect. He is an ordained householder, living with his family in his designated place, and is deeply dedicated to meditation. He is a scholar and an absolute knower of the inner truths of mantra and tantra scriptures, and possesses the complete capacity to both bless (Anugraha) and discipline (Nigraha). The capacity to bless, the capacity to deliver consequences, and the power to influence favorable or unfavorable outcomes are fully under his control. He understands the meaning of the mantra perfectly and is himself a systematic practitioner of mantra chanting. Through the strength of his yogic or mantra capacity, he is widely celebrated as an accomplished, perfected soul (Siddha Purusha).

He acts as a paternal protector toward his familiar relatives and his beloved circle of disciples. He displays extraordinary phenomena due to the strength of divine energy, having secured supernatural backing. His disciples regularly witness his transformations and interventions during specific times and events; he alone is designated as the Sadguru.

Sharada Tilaka Tantra, Chapter 2

$$\text{Mātṛtaḥ pitṛtaḥ śuddhaḥ śuddha-bhāvo jitendriyaḥ ।}$$
$$\text{Sarvāgamānāṁ sārajñaḥ sarva-śāstrārtha tattvavit ॥141॥}$$
$$\text{Paropakāra nirato japa-pūjādi tatparaḥ ।}$$
$$\text{Amogha-vacanaḥ śānto veda-vedāṅga pāragaḥ ॥142॥}$$
$$\text{Yoga-mārgānusandhāyo devatāṁ hṛdaṅgamaḥ ।}$$
$$\text{Ity-ādi guṇa-sampanno gurur-āgama sammataḥ ॥143॥}$$
Translation: He whose maternal and paternal lineages are completely pure, unmixed, and virtuous; who is himself established in a state of absolute purity and has conquered his senses; who knows the essential, supreme wisdom of all Agamas, mantras, and tantras; and who knows the inner reality and meaning of all

scriptures, is a true master. He is dedicated to helping others, permanently absorbed in chanting and worship, and is profoundly peaceful. His word never goes in vain, and he has completely crossed over the scriptures of the Vedas and Vedangas. He continuously investigates the path of yoga, possesses a radiant presence like a deity, and naturally attracts the minds of everyone. A person endowed with such divine attributes is recognized by the Agama scriptures as the authentic Guru for attaining righteousness, wealth, and the fulfillment of desires.

Picchila Tantra

$$\text{Gurustu dvividhaḥ prokto dīkṣā-śikṣā prabhedataḥ |}$$
$$\text{Ado dīkṣā guruḥ proktaḥ śeṣe śikṣā-gurur-mataḥ ||1||}$$
$$\text{Yan-mukhāstu mahā-mantraṁ śrūyate'bhyasyate'pivā |}$$
$$\text{Sa guruḥ paramo-jñēyas-tad-ājñā siddhidāyinī ||2||}$$
Translation: Gurus are recognized as two-fold based on the distinction between initiation (Diksha) and instruction (Shiksha). First is stated the Diksha Guru, and subsequent is the Shiksha Guru. The master from whose mouth the seeker hears the great mantra during initiation, or under whose command the disciple practices meditation and chanting upon the granted mantra, must be known as the premier Guru. His command alone must be regarded as the giver of ultimate success. While one may have many Shiksha Gurus for instruction, there can be only one powerful Diksha Guru from whom the highly auspicious, divine knowledge of Brahman is obtained.

Mahanirvana Tantra, Chapter 10

$$\text{Śākte śākto guruḥ śastaḥ śaive śaivo gurur-mataḥ |}$$
$$\text{Vaiṣṇave vaiṣṇavaḥ sauro sauri gurur-udāhr̥taḥ ||1||}$$
$$\text{Gāṇape gāṇapaḥ khyātaḥ kaulaḥ sarvatra sad-guruḥ |}$$
$$\text{Ataḥ sarvātmanā dhīmān kaulād-dīkṣā samācaret ||2||}$$
Translation: It has already been stated that to achieve rapid success in their spiritual actions, practitioners must select a Guru whose internal state matches the nature of the deity they wish to worship. Therefore, whichever deity a person worships, and wherever their faith, devotion, love, and loyalty reside, they are

directed to choose a Guru who is an active worshipper of that same deity. Selecting a Guru whose internal state is opposite to one's own results in spiritual failure and harm. Those who worship Shiva must look for a Shaiva Guru dedicated to Ashtanga Yoga. Those who adore the primeval cosmic power, Mother Jagadamba, must find a Shakta Guru dedicated to textual readings, worship, fire-sacrifices, yantras, mantras, chanting, and penance.

Those devoted to Vishnu, Narayana, or Lord Ramakrishna must choose a Vaishnav Guru who practices loving service, worship, offerings, decoration, prayers, scriptural discourses, and congregational singing. Those who worship Lord Ganesh, the giver of prosperity and success, must approach a Ganapatya Guru. Those who adore the visible, manifest Lord Aditya (the Sun)—the giver of strength, intellect, penance, splendor, and life to all creatures—must seek shelter under a Saura Guru who observes chants, penance, regulations, vows, and the intensive repetition of the Gayatri mantra.

Such distinct Gurus exist for those who project dualistic variations between the one God and the inner Soul-deity. However, for those individuals who desire to perceive the divine everywhere with non-dual knowledge, the Kaula Guru—a master of Mahashaiva realization, divine conduct, advanced yoga, and knowledge of Brahman—is universally recognized as the ultimate Sadguru. Therefore, an intelligent seeker must make every effort to receive mantra initiation from a Kaula Guru, by whose grace the Kundalini power is immediately awakened and the mantras of all deities are rapidly perfected.

Kula Chudamani Tantra

$$\text{Udāsīno hy-udāsānāṁ vanastho-vana-vāsinām ll}$$
$$\text{Yatināñ-ca-yatiḥ prokto gr̥hasthānāṁ guru-gr̥hī ll1ll}$$
Translation: In this manner, every practitioner must select a Guru whose life-stage (Ashrama) corresponds to their own specific stage of life, in alignment with their traditional duties. A monk (Sanyasi) must choose a monk as a Guru; the Guru of a detached hermit (Udasi) must be an Udasi; the Guru of a forest-dweller

(Vanaprasthi) must also be a Vanaprasthi; and it is mandatory for householders (Grihasthas) to have a householder as their Guru. Only then will their respective lifestyles, codes of conduct, and religious duties be preserved.

Furthermore, being of identical life-stages, they will easily connect with mutual soulful understanding, which will rapidly secure everyone's temporal interests and ultimate spiritual welfare. Choosing a Guru from a different life-stage creates mutual conflict in terms of daily conduct, cleanliness rules, and religious duties, which ultimately results in harm. There can be no functional match between a monk and a householder, just as an Udasi and a Vanaprasthi cannot structurally align. Within the hierarchy of life-stages, the householder, forest-dweller, and monk stages are positioned one above the other. The religious duties, daily conduct, and lifestyles of each stage are entirely different from one another.

Ganesha Vimarsini and Kularnava Tantra

$$\text{Yater-dīkṣā pitr-dīkṣā dīkṣā vana-vāsinaḥ l}$$
$$\text{Viviktā-śramiṇo dīkṣā na sā kalyāṇa-dāyikā ll1ll}$$
$$\text{Vyādhino vaṁśa-hīnāñ-ca bhāryā-hīnāt-tathāiva ca ll}$$
$$\text{Mantra-kṣiptāt-tathā mantraṁ na gṛhaṇīyāt-kadācana ll1ll}$$
$$

Translation: An initiation received from a monk, from one's own biological father, from a forest-dweller, or from a completely detached anchorite does not bring auspicious welfare to householders. Therefore, householders who seek righteousness, wealth, and the fulfillment of worldly desires must especially avoid taking initiation from Gurus whose lifestyle and stage of life are opposite to their own.

Furthermore, one must never receive initiation or a mantra from a Guru who is chronically diseased, has no children, lives completely alone without a wife, or whose brain has become compromised or unstable due to incorrect yoga practices or mantra chanting. It is frequently observed that many people quickly accept wandering ascetics or monks of this type as their Gurus, without knowing anything about their caste, education, intellect, or spiritual

realization. These wanderers never stay in any fixed place and spend their time traveling constantly, leaving no hope of ever meeting them again in the future.

Even if they happen to be great renunciants, ascetics, wise men, or highly meditative souls, it is not beneficial to receive mantra instructions or initiations from them. Accepting a verbal blessing from such mahatmas is perfectly fine. This is because people often learn yoga techniques or practice Pranayama from such ascetics; however, if circumstances turn unfavorable due to fate, the practitioner becomes a victim of various chronic illnesses that are not easily cured. We are personally acquainted with several well-educated individuals whose physical and mental states have become highly critical in this manner.

While it may be true that the ascetics giving these instructions have no personal selfish interests, teaching advanced Hatha Yoga, Neti, Dhauti, Basti, and strenuous Pranayama to householders who live embedded within worldly families—without evaluating their readiness or considering the context of time and place—is a highly problematic, deceptive act that results in disaster. Therefore, householders must strictly avoid such practices.

Shanti Gita and Brihannila Tantra

$$\text{Vinā-cāryaṁ nahi jñānaṁ na mukti nāpi sad-gatiḥ l}$$
$$\text{Ataḥ prayatnato vidvān sevayā toṣayed gurum ll}$$
$$\text{Sevayā samprasannātmā guruḥ śiṣyaṁ prabodhayet ll1ll}$$
Translation: Spiritual knowledge does not happen without a teacher (Acharya). Without knowledge, liberation cannot happen, and without a teacher, an auspicious after-life destination cannot be achieved. Therefore, a wise seeker must make every effort to satisfy the mind of the Guru through every form of service to win his grace. The Guru, his soul being completely satisfied by the faithful and devoted service of the disciple, instructs the disciple in the knowledge of Brahman and bestows spiritual realization. Alternatively, he fulfills the disciple's path by granting initiation and training in mantra chanting. This traditional rule is the direct ordinance of Lord Shiva.

$$\text{Āsanaṁ śayanaṁ vastraṁ vāhanaṁ bhūṣaṇād-api l}$$
$$\text{Sādhakena pradatavyāṁ gurōḥ santōṣa kāraṇāt ll1ll}$$
$$\text{Guru-santōṣa mātreṇa siddhi-rbhavati śāśvatī l}$$
$$\text{Anyathā naiva siddhiḥ syād-abhicārāya kalpate ll2ll}$$
Translation: It is the supreme duty of the disciple to offer seats, bedding, clothes, vehicles, ornaments, and other materials to the Guru with a faithful and devoted heart according to their financial capacity, solely to bring joy and deep satisfaction to the master. This is because eternal success (Shashvati Siddhi) in mantras, chanting, penance, and yoga practices is achieved simply through the satisfaction of the Guru. Unfortunately, if a disciple takes initiation from a Guru but fails to serve him despite having the financial capacity, they achieve absolutely no success from the mantra or training even if the Guru wishes them well. Instead, their neglect results in total failure.

Kularnava Tantra, Chapter 14

$$\text{Mukti-dātā guru-vāg-ekā vidyā-sarva viḍambakā l}$$
$$\text{Kāṣṭha-bhāra śramād-asmād-ēkaṁ sañjīvanaṁ param ll1ll}$$
$$
$$\text{Advaitantu śivenōktaṁ kriyāyāsādi jitam l}$$
$$\text{Guru-vakreṇa labhyante nānyā-thāgama koṭibhiḥ ll2ll}$$
Translation: A single sentence from a powerful, spiritually potent Guru is the direct giver of liberation; all other scriptural sciences are merely deceptive frameworks. To cure all diseases, the singular divine herb of life (Sanjivani) is vastly superior to the exhaustive effort of gathering bundles of ordinary forest woods. In the exact same way, the Guru is like a wish-fulfilling jewel (Chintamani), a wish-fulfilling tree (Kalpavriksha), or a wish-fulfilling cow (Kamadhenu), granting every heart's desire. This non-dual realization spoken by Lord Maheshvara ensures that the yogic practices happen effortlessly without manual labor, and the Ajapa Japa of the mantra also proceeds automatically. All these matters cannot be achieved even by reading crores of scriptures; they are attained simply by the graceful speech of a spiritually potent Guru.

$$\text{Śrī-guru smaraṇe vāpi kīrtane darśane'pi ca l}$$
$$\text{Vandane paricaryāyāṁ āvāhane preṣaṇe priye ll3ll}$$

$$\text{Ānanda kampa romāñca svara-netrādi vikriyāḥ |}$$
$$\text{Yeṣāṁ syuḥ stotra yōgāś-ca dīkṣā saṁskāra karmaṇiś-ca || 4||}$$
Translation: Regarding the holy Guru, as previously stated under the ordinance of Lord Shiva, it is exceptionally rare to meet a perfected yogi Guru who possesses 100% of these highly auspicious traits, is free from practices, and is a manifest form of Shiva. However, due to rare good fortune, some blessed seekers do cross paths with them. It is not difficult to find a wise Guru who possesses more than half of these auspicious traits, is rich in spiritual practice, and is well-versed in knowledge, meditation, and mantras. If such a Guru is directed by Shiva and infused with the power of Rudra, then even before formally accepting him as a Guru, simply uttering his name, discussing his spiritual capacities and virtues, remembering him consistently, corresponding with him via letters, or traveling to him upon his invitation will cause tears of joy, trembling, goosebumps, cracking of the voice, and transformations in the eyes to manifest within the seeker. The mind and life-breath will become completely magnetized toward him.

When assigned to any work by him, if the disciple begins to feel joy, delight, exuberance, enthusiasm, and intense emotional overwhelm, and their spiritual feelings intensify so much that their mind, breath, and body are completely flooded and possessed by energy, the student must realize that the Guru is directed by Shiva and endowed with immense spiritual capacity.

$$\text{Śiṣyo'pi lakṣaṇai rētaiḥ kuryāt guru parīkṣaṇam |}$$
$$\text{Ānandādyair-japa-stotra dhyāna-homārcanādibhiḥ ||5||}$$
$$\text{Jñānōpadeśa sāmarthyaṁ mantra-siddhim-apīśvari |}$$
$$\text{Vedhakatvaṁ parijñāya śiṣyo bhūyān-na ca-anyathā ||6||}$$
Translation: A disciple must evaluate the Guru using these traits and directly determine whether the Guru possesses spiritual capacity or is devoid of power, and whether these indicators are awakening within themselves. If a disciple has taken ordinary initiation from a Guru solely for the purpose of achieving righteousness, wealth, and material desires, and if the Guru has prescribed chanting, fire oblations, worship, scriptural readings, hymns, and adoration of the deities to fulfill those worldly desires,

then even during those actions—either before or after the initiation—if these indicators of trembling, goosebumps, and emotional overwhelm born of the potent Guru's capacity begin to manifest, the disciple must recognize that the Guru is wise, packed with spiritual capacity, and a master of the mantra.

Such a master alone will be capable of executing the independent initiation (Niradhara Diksha) described earlier for liberation, piercing through the six energetic centers (Shat Chakra). Through him alone will the supreme welfare of the disciple be achieved. One must understand that only when these dynamics take place does the disciple truly become a disciple and the Guru truly become a Guru. Where these dynamics do not manifest, the relationship is a sham, and both the disciple and the Guru fall into hell. A wise disciple must never accept an ignorant person as a Guru, and if they have accidentally done so, they must abandon him and seek shelter under a wise, realized master. Abandoning a wise Guru or accepting an ignorant person as a Guru is a sin.

Sharada Tilaka, Chapter 2

$$\text{Śiṣyaḥ kulīnaḥ śuddhātmā puruṣārtha parāyaṇaḥ ।}$$
$$\text{Adhītaḥ veda kuśalō dūra-mukta manōbhavaḥ ॥145॥}$$
$$\text{Hitaiṣī prāṇināṁ nitya āstikyas-tyakta nāstikaḥ ।}$$
$$\text{Svadharma niratō bhaktyā pitr̥-mātr̥ hitodyataḥ ॥146॥}$$
$$\text{Vāṅ-manaḥ kāya-vasubhir-guru-śuśrūṣaṇe rataḥ ।}$$
$$\text{Etādr̥śa-guṇōpetaḥ śiṣyō-bhavati śaṅkari ॥147॥}$$
Translation: A powerful Guru also requires a disciple endowed with appropriate virtues; only then will success in yoga and mantras be achieved. Therefore, Lord Sadashiva says, "O Devi Shankari! The disciple must be born of a pure, noble family and an excellent lineage. Through the practices of Yama and Niyama, they must possess a pure, clean mind, and must be permanently dedicated to self-effort. They must have studied the Vedas, Vedangas, and philosophies, being highly skilled in scriptural knowledge. They must have cast away all wicked tendencies of the mind, and must be a daily well-wisher of all living creatures. They must be deeply faithful (Astik) and completely free from cynicism. Remaining

anchored in their personal righteousness, they must adore their parents and be dedicated to their welfare and service.

A practitioner who remains dedicated to the service of the Guru with their body, mind, speech, and financial resources is the true disciple of an accomplished master. Such virtuous practitioners alone achieve success in chanting, penance, scriptural reading, worship, and the yogic lines and mantras granted by the Guru. One must not assume that mantra success will happen to just anyone."

Gandharva Tantra, Chapter 20

$$\text{Sarve mantrāḥ prasidhyanti jīvanti ca punanti ca l}$$
$$\text{Prāṇanti ca mahābhāge satyaṁ satyaṁ vadāmy-aham ll1ll}$$
$$
$$\text{Ṛtambharā dhiyā vāpi nānā cakra sahāyataḥ l}$$
$$\text{Mantrān-āśu-vinirṇīya śiṣyān-upadiśanti te ll2ll}$$
Translation: Lord Maheshvara states with an absolute oath, "O Blessed One! All the mantras spoken by Me across the Vedas, Puranas, and Agama scriptures are alive; they retain life-force. Upon being chanted, they purify the human being because all those mantras are vibrant with life—they are not dead. Therefore, when a qualified disciple possessing the stated attributes is found, the Guru must utilize the true knowledge of his cosmic intellect (Ritambhara Pragya) to evaluate the seeker's name and astrological sign. Checking the date, day, lunar mansion, yogic combination, astrological division, and ascendant, he must immediately determine the correct mantra and instruct the disciple."

The Place for Mantra Chanting

Sharada Tilaka Tantra, Chapter 2

$$\text{Puṇya kṣetraṁ nadī tīraṁ guhā parvata mastakam l}$$
$$\text{Tīrtha pradeśāḥ sindhunāṁ saṅgamaḥ pāvanaṁ vanam ll 138ll}$$
$$\text{Udyānāni viviktāni bilva-mūlaṁ taṭaṁ gireḥ l}$$
$$\text{Devatāyatanaṁ kulaṁ samudrasya nijaṁ gṛham ll139ll}$$
$$\text{Sādhaneṣu praśastāni sthānāny-etāni mantriṇām l}$$
$$\text{Athavā nivasēt-tatra yatra-citta prasīdati ll140ll}$$

Translation: An appropriate and highly favorable place is mandatory for mantra chanting. That location should be a holy region or the bank of a river. For example, the areas along the banks of the Ganges stretching from Uttarakhand, Kankhal, Haridwar, and Rishikesh up to Badrinath, Kedarnath, Gangotri, and Yamunotri are designated as holy regions and pilgrimage destinations. There, executing the preparatory chanting (Purashcharana) inside a mountain cave, under a tree, or upon or beneath rocky cliffs is optimal for mantra success.

Pilgrimage areas, the banks of the Ganges or Narmada, sacred sites like Kashi and Prayag, the confluence of rivers, or a mountain valley where a river flows are excellent. One should chant under a Bilva tree in the penance forests of Chitrakoot, Amarkantak, Trimbakeshwar, or Nashik. One may practice in a secluded orchard or garden, inside a temple complex, along the seashore, or within one's own home. All these locations are considered highly praiseworthy for mantra chanting. Wherever one finds personal convenience among them and wherever the mind feels joyful and serene, one should reside there to practice yoga and chant the mantra.

Nitya Tantra, Chapter 1

$$\text{Eka-liṅgaṁ śmaśāne vā śūnyāgāre nadī taṭe l}$$
$$\text{Pātāla bhavane vāpi girau vā dīghikā taṭe ll1ll}$$
$$\text{Śakti kṣetre mahā-pīṭhe bilva-mūle śivālaye l}$$
$$\text{Dhātrī vṛkṣa tale'śvattha mūle caiva tarōtale ll2ll}$$
Translation: For rapid mantra success, an 'Ekalinga' refers to a temple site where no other Shiva temple exists for a vast distance around it. Mantra chanting is executed by sitting in a cremation ground, inside an empty building where no one lives, on a riverbank, inside an underground cave dug into the earth, in a mountainous region, on the shore of a massive lake, inside a temple of the Goddess, within a proven center of power (Siddha Mahapitha), inside a Shiva temple, at the root of a Bilva tree, beneath a Dhatri (Amla) tree, under a sacred fig (Ashvattha) tree, or under any other tree. The fruit of chanting varies according to the specific location.

Vayaviya Samhita, Chapter 14

$$\text{Gṛhē-japaḥ samaḥ proktaḥ gōṣṭhē śata-guṇas-tu saḥ ।}$$
$$\text{Ārāmē ca tathā'raṇyē sahasra-guṇa ucyate ॥42॥}$$
$$\text{Ayutaṁ parvatē puṇyē nadyā-lakṣa-guṇas-tu saḥ ।}$$
$$\text{Kōṭi devālayē prāhur-anantaṁ śiva sannidhau ॥43॥}$$
Translation: Chanting a mantra while staying at home yields ordinary results, whereas chanting inside a cowshed (Gostha) yields a hundred times greater fruit than at home. Executing that same chanting inside an orchard or a secluded forest yields a thousand times greater fruit. Performing that same mantra chanting inside a mountain cave or on the bank of a holy river yields ten thousand times and a hundred thousand (lakh) times greater fruit respectively. Inside a temple complex, it is said to yield a crore ($10,000,000$) times greater fruit. However, by performing Pranayama and executing that exact same chanting in the immediate presence of the inner Shiva residing within oneself, the fruit becomes infinite.

Proven Centers of Power (Siddha Pitha)

Kubjika Tantra, Chapter 7

$$\text{Śṛṇuyatāṁ sāvadhānena siddha-pīṭhaṁ pativrate ।}$$
$$\text{Yasmin sādhana mātreṇa sarva-siddhīśvaro bhavet ॥1॥}$$
$$\text{Māyāvatī madhupurī kāśī gorakṣa kāriṇī ।}$$
$$\text{Hiṅgulā ca mahā-pīṭhaṁ tathā jālandharaṁ punaḥ ॥2॥}$$
$$\text{Jvālāmukhī mahā-pīṭhaṁ pīṭhaṁ nāgara saṁbhavam ।}$$
$$\text{Rāmagirir-mahā-pīṭhaṁ tathā gōdāvarī priye ॥3॥}$$
Translation: Lord Maheshvara says to Goddess Parvati, "O Devoted Wife! Listen with close attention to the descriptions of the Siddha Pithas, where simply by practicing, one effortlessly becomes the master of all perfections. Listen! Mayavati Kankhal Haridwar, Madhupuri (Mathura), the Kashi region, Gorakhpur, and Hingula are highly potent Siddha Pithas. Jalandhar and the Jvalamukhi Mahapitha situated on the mountain near it are world-famous locations for mantra success. Similarly, the Ramagiri Mahapitha in the Himalayas and Trimbakeshwar on the banks of the Godavari are highly potent centers where mantra success is rapidly achieved.

$$\text{Nepālaṁ karṇa-sūtrañ-ca mahā-karṇa tathā priye l}$$
$$\text{Ayōdhyā ca kurukṣētraṁ siṁhanādaṁ manōharam ll4ll}$$
$$\text{Maṇipuraṁ hṛṣīkēśaṁ prayāgañ-ca tapōvanam l}$$
$$\text{Badarī ca mahā-pīṭhaṁ ambikā ardhanālakam ll5ll}$$
$$\text{Trivēṇī ca mahā-pīṭhaṁ gaṅgā-sāgara saṅgamam l}$$
$$\text{Nārikelañ-ca birajā uḍḍīyānaṁ maheśvari ll6ll}$$
Translation: In Nepal (Kathmandu), the Pashupatinath temple is a major Siddha Pitha. Similarly, Karnasutra and Mahakarna are also potent centers. Ayodhya and Kurukshetra are major Siddha Pithas, and the beautiful location of Singhanada is also a highly potent center. Manipur in Assam, the highly famous Rishikesh, Prayag, and Tapovan are also major Siddha Pithas. Badrikashram in the Uttarakhand Himalayas is a globally famous Siddha Pitha. Ambaji in Gujarat, the Ambika Ardhanalaka Mahapitha in other places, Triveni, and Ganga Sagar (where the Ganges merges into the ocean) are all major Siddha Pitha locations. The sites of Viraja and Uddiyana are also powerful Mahapithas.

$$\text{Kamalā vimalā caiva tathā māhiṣmatī purī l}$$
$$\text{Vārāhī tripurā caiva vāgmatī nīla vāhinī ll7ll}$$
$$\text{Govardhanaṁ vindhyagiriḥ kāma-rūpaṁ kalau-yuge l}$$
$$\text{Kṣīra-grāmaṁ vaidyanāthaṁ jānīyād-vāma locane ll8ll}$$
$$\text{Kāma-rūpaṁ mahā-pīṭhaṁ sarva-kāma phala-pradam l}$$
$$\text{Kalau śīghra phalaṁ devi kāmarūpe japa-smṛtaḥ ll9ll}$$
Translation: In Jagannath Puri, the sites named Kamala and Vimala are major Siddha Pithas, and Mahishmati Puri on the banks of the Narmada, Varahi Kshetra, and the abode of Goddess Tripura Sundari in Tripura are also major Siddha Pithas. The locations of Vagmati, Nilavahini, Mount Govardhan in Vraj, and the temple of Goddess Vindhyavasini in Vindhyachal are proven Mahapithas. Highly famous Siddha Pithas also exist in Kshiragram and Vaidyanath Dham.

In the age of Kali, the temple of Goddess Kamakhya in Kamrup, Assam, is the absolute paramount Siddha Pitha for achieving every form of mantra success. There, all the desires of a practitioner are completely fulfilled; this is why for immediate and direct mantra success in the Kali age, chanting mantras within the Kamrup Siddha Pitha is highly recommended. A detailed account of these

51 and 101 centers of power is contained within Chapter 2 of the text *Pranatoshini Tantra*.

Diet During Mantra Chanting

Sharada Tilaka and Kularnava Tantra, Chapter 15

$$\text{Atha bhakṣyaṁ pravakṣyāmi śṛ̥ṇuṣva-kamalānane l}$$
$$\text{Annaṁ dugdhaṁ tathā takraṁ pāyasaṁ pūpa sūpakam ll 1ll}$$
$$\text{Navanītaṁ phalāny-eva guḍa pāyasa saṁyutam l}$$
$$\text{Sarvāṇi phala-puṣpāṇi vividhāni-vidhānavit ll2ll}$$
$$\text{Bhakṣyaṁ haviṣya śākādi vihitāni-phalaṁ payaḥ l}$$
$$\text{Mūlaṁ śakturyavōtpannō-bhakṣyāṇy-etāni mantriṇām ll3ll}$$
Translation: Now Lord Maheshvara describes the appropriate diet for practitioners to achieve rapid mantra success: One can consume సాత్విక, nourishing foods such as rice, wheat, milk, yogurt, butter, buttermilk, milk-pudding (Kheer), fried breads (Puri), sweet puddings (Halwa), and pancakes. One may also adapt a fruit diet consisting of excellent sweet fruits, sweet potatoes, potatoes, yams, and elephant foot yams. One should carefully evaluate their personal physical and mental conditions to decide on an appropriate diet consisting of sacrificial grains (Havishyanna), lentils, rice, flatbreads, and vegetables like pointed gourd and ridge gourd, or barley flour (Sattu) mixed with jaggery, clarified butter (Ghee), and milk.

Because there are diverse types of deities, countless varieties of mantras, and their devotees possess varied types of desires, the rules, discipline, lifestyle, and dietary habits are not uniform for everyone executing a mantra ritual. Those who consume vegetarian, satvik food, as well as those who consume non-vegetarian, rajasik, or tamasik food, all chant mantras, and their ultimate deities are identical. However, the fruit of their desires is different; therefore, let everyone act according to the specific rules laid down for them. If satvik practitioners wish to achieve true mantra success, they must never consume food belonging to others.

$$\text{Yasyānna pānam-aśnāti kurute dharma sañcayam |}$$
$$\text{Annaṁ-dātuḥ phalañ-cārdhaṁ karttā-ś-cārdhaṁ na saṁśayaḥ ||1||}$$
$$\text{Tasmāt-sarva prayatnena parānnaṁ varjayēt-sudhīḥ |}$$
$$\text{Purashcaraṇa-kāle ca kāmya-karme svapōśvari ||2||}$$
$$\text{Jihvā-dagdhā parānnena karau-dagdhau-prati grahāt |}$$
$$\text{Manō-dagdhaṁ para strībhiḥ kārya siddhiḥ kathaṁ bhavet || 3||}$$
Translation: Those individuals who consume the food of others while trying to accumulate religious merit through mantras, chanting, penance, and preparatory rituals must realize that the person providing the food receives half the fruit of their chanting, penance, and meritorious deeds. Only half the fruit remains for the person executing the practice, without a single doubt. Furthermore, if one displays dependency, poverty, falsehood, or deception, even that remaining half is lost, and it results in sin instead.

Therefore, an intelligent practitioner must make every effort to completely avoid taking food or materials from others. Especially during preparatory rituals meant for fulfilling desires, one must never accept anyone's food or charity; one must subsist on their own satvik, honest earnings—only then will the mantra be perfected. How can success in one's work ever be achieved for those whose tongues have become compromised by eating others' food, whose hands have become compromised by accepting charity from others, and whose minds are burning with the desire to enjoy another's wife? It is completely impossible.

$$\text{Vādārthaṁ paṭhyate vidyā parārthaṁ kriyate japaḥ |}$$
$$\text{Khyāty-ārthaṁ dīyate dānaṁ kathaṁ siddhi varānane ||4||}$$
$$\text{Dhanārthaṁ gamyate tīrthaṁ dambhārthaṁ kriyate tapaḥ |}$$
$$\text{Amēdhyēna tu dēhēna nyāsaṁ devārcanaṁ japaḥ |}$$
$$\text{Hōmaṁ-kurvanti-ye mūḍhās-tat-sarvaṁ niṣphalaṁ bhavet || 5||}$$
Translation: How can success in mantras ever happen to those who acquire education merely for arguments and debates, chant mantras to fulfill the desires of others for money, and give charity

solely to win public fame? Similarly, those foolish, deluded people who visit pilgrimage sites for financial gain, execute austerities hypocritically to show off to others or with the desire to acquire wealth, and perform ritual body gestures (Nyasa), deity worship, chanting, penance, and fire offerings using an impure, spiritually dead body find that all their actions become completely fruitless.

The Asana for Mantra Chanting

Yogasar

$$\text{Kāmyārthaṁ kambalaṁ proktaṁ śreṣṭhaṁ syād-rakta kambalam ।}$$
$$\text{Kuśāsane mantra siddhir-nātra kāryā vicāraṇā ॥1॥}$$
$$\text{Padma-svastika vīrādiṣv-āsaneṣv-upaviśya ।}$$
$$\text{Japārcanādikaṁ kuryād-anyathā niṣphalaṁ bhavet ॥2॥}$$
$$\text{Lōmni caiva yadāsīnas-tadā sarvaṁ vinaśyati ।}$$
$$\text{Lōma-sparśa mātreṇa siddhi hāniḥ prajāyate ॥3॥}$$
Translation: For achieving success in desire-driven actions, a blanket made of wool is considered the best mat (Asana) for mantra chanting and preparatory rituals, and a mat made of red wool is premier. Chanting upon a Kusha grass mat certainly yields mantra success, and there is no need for any hesitation here. Therefore, placing a red wool blanket over a Kusha grass mat, and sitting firmly in Padma-Asana, Swastika-Asana, or Vira-Asana, one must execute mantra chanting, worship, and adoration; otherwise, the actions will be completely fruitless. If one sits directly upon a mat made of raw animal hair (Loma), total ruin occurs, because touching raw animal hair during a mantra ritual causes immediate destruction of success.

Types of Mantras

Kularnava Tantra, Chapter 15

$$\text{Mantrārthaṁ mantra-caitanyaṁ yoni-mudrāṁ na vētī-yaḥ ।}$$
$$\text{Śata kōṭi japēnāpi tasya siddhir-na-jāyate ॥1॥}$$
$$\text{Gupta vīryāś-ca ye mantrā na dāsyanti phalaṁ priye ।}$$
$$\text{Mantrāś-caitanya sahitāḥ sarva-siddhikarāḥ smr̥tāḥ ॥2॥}$$

$$\text{Caitanya rahitā mantrāḥ proktā-varṇas-tu kevalam ।}$$
$$\text{Phalaṁ-naiva prayacchanti lakṣa-kōṭi japād-api ॥3॥}$$
Translation: Lord Maheshvara says that if a practitioner does not understand the meaning of the mantra, the consciousness of the mantra (Mantra Chaitanya), and Yoni Mudra, they cannot achieve mantra success even if they chant the mantra a hundred crore ($1,000,000,000$) times. These mantras used to remain safely hidden inside the hearts of ancient practitioners. Now, because they have been spoken, written down, and printed, becoming universally exposed everywhere, they have become stripped of ritual purifications, unrefined, devoid of spiritual impact, low in vitality, and their genuine power has become obscured. Therefore, these exposed mantras found in scriptural Vedas, Puranas, and Tantras do not bear fruit.

However, if these exact same mantras are ritually purified and chanted anew, they become conscious through the awakening of the Kundalini power and bestow success. All the mantras recorded in scriptural books are devoid of consciousness and are merely simple letters; therefore, they cannot bestow fruits even if chanted a lakh or a crore times.

$$\text{Mantrārthaṁ mantra-caitanyaṁ yo na jānāsi sādhakaḥ ।}$$
$$\text{Śata-lakṣapra japso'pi tasya mantro na sidhyatiḥ ॥4॥}$$
$$\text{Mantrōccāra kṛte-yādṛk svarūpaṁ prathamaṁ bhavet ।}$$
$$\text{Śataih sahārai ̊rlakṣair-vā kōṭi japena tat-phalam ॥5॥}$$
Translation: The primary reason for a lack of mantra success is that practitioners continue to chant without understanding the true meaning of the mantra, the internal feeling of Mantra Chaitanya, and the awakening of the ultimate Kundalini power which the mantra establishes. Even if they chant a hundred lakh times, they cannot achieve success. This is because knowing and experiencing the meaning of the mantra, Mantra Chaitanya, and the awakening of the Kundalini power are mandatory for mantra success. Once a mantra becomes conscious, chanting that conscious mantra just a single time reveals a specific fruit, and that exact same fruit is mirrored whether it is chanted a hundred, a thousand, a lakh, or a crore times. When a mantra becomes conscious, the Kundalini power is awakened; therefore, repetitive chanting is no longer

required, because the awakening of the Kundalini power through mantra chanting is the ultimate achievement.

$$\text{Hṛdaye granthi bhēdaś-ca sarvā-vaya-vadharnam l}$$
$$\text{Ānandāśru ca pulako dēhāveśaḥ kuleśvari ll6ll}$$
$$\text{Gadgadōktiś-ca sahasā jāyate nātra saṁśayaḥ l}$$
$$\text{Sakrd-uccāritē'py-ēvaṁ mantre caitanya sañjñake ll7ll}$$
$$\text{Dṛśyante pratyayā-yatra pāraṁ paryantu-dcyate ll}$$
Translation: Lord Maheshvara says: Through the grace of the Guru or by systematically performing preparatory rituals, scriptural readings, fire offerings, chanting, and penance, when the mantra becomes conscious, the knots of the heart (Hriday Granthi) are pierced. The practitioner experiences the radiance of various lights internally or beholds visions of their chosen deities. Then, the practitioner's tears of joy begin to flow, goosebumps manifest, and a divine energy possesses the physical body. The speech becomes choked with emotion.

Due to the awakening of the inner Kundalini power, all these indicators of pure devotional feeling manifest suddenly upon a single utterance of a conscious mantra, without a single doubt. Such direct demonstrations and signs of a conscious mantra have always occurred within the lineage of the Shiva-Gurus; therefore, this is termed the traditional Guru Lineage (Guru Parampara) within the Mantra Shastras.

These mantras are recognized as three-fold: Scriptural (Shastrokta), Conscious (Chaitanya), and Perfected (Siddha). All mantras recorded in the Vedas, Smritis, Puranas, and Agama scriptures are called Shastrokta. When their defects are ritually corrected and purified through preparatory steps, and they are chanted via vocal, whisper, mental, or meditative modes across the four levels of speech—Vaikhari, Madhyama, Pashyanti, and Paravani—they become Conscious. Vocal chanting is performed in Vaikhari speech, whisper chanting in Madhyama, and mental chanting in Pashyanti speech. Meditative chanting happens spontaneously within Paravani. This is what constitutes a Conscious Mantra.

Third are those mantras that have been received through an accomplished lineage from a perfected Guru; they are called Perfected Mantras. "An unmeditated or unworshipped mantra does not bless, even if well-perfected. An unchanted mantra does not grant success, and an unoffered mantra does not bear fruit." Perfected mantras received through an authentic lineage of Gurus do not require repetitive chanting or ritual purifications. They are already perfected across all four levels of speech and all modes of chanting, bearing fruits the moment they are accepted. The Gurus who hold these perfected mantras are themselves fully accomplished masters.

Defects and Names of Mantras

$$\text{Bahū kūṭākṣaro-mugdhō baddhaḥ kruddhaś-ca bhēditaḥ l}$$
$$\text{Bālaḥ kumārō-yuvakō vr̥ddhaḥ prauḍhaś-ca gargāvataḥ ll 8ll}$$
$$\text{Staṁbhitō-mūrcchitaḥ kaṣṭhaḥ saṁvītaḥ khaṇḍitaḥ priye l}$$
$$\text{Mantraḥ parāṅ-mukha-cchina-bhadirō-'ndhas-tvacētanaḥ ll 9ll}$$
$$\text{Kēkaraḥ kṣudhitaḥ kl̥ptaḥ sthāna duṣṭaś-ca pīḍitaḥ l}$$
$$\text{Nisnehō vikalaḥ stabdhaō nirjīvaḥ khaṇḍitārikaḥ ll10ll}$$
Translation: Lord Maheshvara lists the names of defective mantras: Bahukutakshara, Mugdha, Baddha, Kruddha, Bhedita, Bala, Kumara, Yuva, Vriddha, Praudha, Garvita, Stambhita, Murchhita, Kashta, Sanvita, and Khandita are all defective mantras. Mantras that are Parangmukha, Chhinna, Badhira, Andha, Achetan, Kekara, Kshudhita, Klipta, Sthanadushta, Pidita, Nisneha, Vikala, Stabdha, Nirjiva, and Khanditarika are not faultless, and therefore, they do not bring happiness.

$$\text{Suptas-tiraskr̥tō lōḍhō malinaś-ca-durāsadaḥ l}$$
$$\text{Niḥsatvō-nirdayō-dagdha-ś-capalaś-ca bhayaṅkaraḥ ll11ll}$$
$$\text{Nistriṁśō-vikr̥tācāraḥ phalahīnō nikr̥ntanaḥ l}$$
$$\text{Nirbījō-bhūmitō śaptō rūkṣaḥ kr̥ṣṭō-'ṅga-hīnataḥ ll12ll}$$
$$\text{Jaḍō-ripur-udāsīnō lajjitō mōhitō priye l}$$

$$\text{Manyētān-mantra-dōṣāṁś-ca jñātvā-paścāj-japēn-manum ll 13ll}$$
$$\text{Siddhir-na-jāyate tasya lakṣa kōṭi japād-api ll}$$
Translation: Supta, Tiraskrita, Lidha, Malina, Durasada, Nihsattva, Nirdaya, Dagdha, Bhayankara, Nistrishak, Vikritachara, Phalahina, Nikrintana, Nirjiva, Bhumita, Shapta, Ruksha, Krishta, Angahina, Jada, Ripu, Udasina, Lajjita, and Mohita are all stated to be defective mantras. One must understand these defects and their specific remedies before chanting a mantra; otherwise, even a lakh or a crore repetitions of a mantra carrying these defects will not grant success to seekers, but will result in harm instead. A comprehensive account of this should be examined within Chapter 10 of the text *Pranatoshini Tantra*.

Purification Procedures (Mantra Samskara)

Sharada Tilaka Tantra, Chapter 2

$$\text{Kathyantē daśa saṁskārā mantra-dōṣa harāḥ priye l}$$
$$\text{Jananaṁ jīvanaṁ paścāt-tāḍanaṁ bōdhanaṁ tataḥ ll112ll}$$
$$\text{Abhiṣēkō'tha vimalī-karaṇā-pyāyanē tathā l}$$
$$\text{Tarpaṇa dīpanaṁ guptiḥ saṁskārā kula nāyike ll113ll}$$
$$\text{Śāraṇōllōḍhā niśastrāṇi yathā-syu-niśitāni-vai l}$$
$$\text{Mantrāś-ca sphūrtim-āyānti saṁskārai-rdaśabhis-tathā ll 114ll}$$
Translation: Lord Maheshvara said, "O Devi! I shall now explain the ten purification procedures (Samskaras) that destroy the mantra defects I listed, listen! Janana, Jivana, Tadana, Bodhana, Abhisheka, Vimalikarana, Apyayana, Tarpana, Dipana, and Gupti—these are the ten Samskaras. By executing them, all mantras become pure, clean, radiant, highly impactful, operational, and conscious. Just as rusted weapons become sharp, brilliant, and fully operational when polished on a whetstone (Shana), similarly, when the ten purification procedures are completed, the mantra becomes vibrant with energy and bestows success."

$$\text{Mantrāṇāṁ mātr̥kā-madhyād-uddhārō jananaṁ smr̥tam ll 114ll}$$

$$\text{Prāṇavāntaritān-kṛtvā mantra varṇān japēt-sudhīḥ l}$$
$$\text{Etaj-jīvana mity-āhur-mantra tantra viśāradāḥ ll115ll}$$
$$\text{Mantra varṇān-samālikhya tāḍayēc-candanābhasā l}$$
$$\text{Pratyēkaṁ vāyunā-mantrī tāḍanaṁ tad-urāhṛtam ll116ll}$$
$$\text{Vilikhya mantra-taṁ-mantrī prasūnaiḥ karavīrajaiḥ l}$$
$$\text{Tan-mantrākṣara-saṅkhyātai-rhanyād-yāntena bōdhanam ll 117ll}$$
Translation: An intelligent practitioner wishing to chant or utilize a mantra must draw an eight-petaled lotus Matrika Yantra inside an octagonal frame upon a birch-bark leaf (Bhojpatra) using saffron or gorocana. Extracting the mantra sequentially from the letters written on that Matrika Yantra is called **Janana**. Chanting these extracted mantra syllables a hundred times each, enclosed between Pranava (OM) symbols, is termed **Jivana** by the rishis and sages well-versed in mantra and tantra.

Writing down each syllable of the mantra separately and sprinkling sandalwood water onto every single letter a hundred times while uttering the Air seed-syllable (Vayu Bija) **'Yam'** constitutes **Tadana**. Subsequently, writing down the mantra again and striking each of its letters an equal number of times using red oleander (Kaner) flowers while uttering the Fire seed-syllable (Agni Bija) **'Ram'** constitutes the **Bodhana** purification.

$$\text{Svatantrōkta vidhānēna mantrī-mantrārṇa saṅkhyayā l}$$
$$\text{Aśvattha-pallavair-mantra mabhiṣiñcayēd viśuddhave ll 118ll}$$
$$\text{Sañcintya manasā-mantraṁ jyōtir-mantrēṇa-nirdahēt l}$$
$$\text{Mantre mala-trayaṁ mantrī vimalī karaṇantv-idam ll119ll}$$
$$\text{Tāraṁ-vyōmāgni manuyug-daṇḍi jyōtir-manu-mataḥ l}$$
$$\text{Kuśōdakēna japtēna-pratyarṇa prōkṣaṇaṁ manōḥ ll120ll}$$
$$\text{Tēna mantrēṇa vidhivad-etad-āpyāyanaṁ mattam l}$$
$$\text{Mantrēṇa-vāriṇā mantrē tarpaṇaṁ tarpaṇaṁ smṛtam ll121ll}$$
Translation: Next, focusing on one's chosen deity—Shiva, Shakti, Vishnu, or whichever form—one must write their personal root mantra upon a birch-bark leaf according to the specific independent Tantric rules (Shaiva Tantra for a Shiva mantra, Shakta Tantra for a Shakti mantra, and Vaishnava Tantra for a Vishnu mantra). Using a

peepal leaf, one must sprinkle water onto each structural letter of the mantra while uttering the luminous Pranava mantra. Simultaneous with this, one must chant mentally and prompt the ascent of the primordial Kundalini power residing at the base center.

Executing this process completely dissolves the three fundamental impurities of the mantra—Anava, Karmana, and Mayika (inherent, incidental, and action-born)—making the mantra completely pristine. This is called **Vimalikarana**. The luminous mantra is composed of Tara (Pranava), Vyoma (the letter Ha), Agni (the letter Ra), Manu, Dandi, and the nasal dot (Anusvara Bindu); their combined combination forms the mantra **'Om Hrim'**. Satiating all the written mantra syllables with gold-infused water, Kusha grass water, or flower-infused water while uttering the luminous mantra 'Om' is recognized as **Apyayana**.

Subsequently, chanting the stated luminous mantra 108 times over the mantra syllables and offering water is called **Tarpana**. Pouring continuous streams (Abhisheka) a hundred times using honey for a Shakti mantra, camphor-infused water for a Vishnu mantra, and clarified butter and milk for a Shiva mantra constitutes **Abhisheka**.

$$\text{Tāra-māyā-ramā-yōgē manōr-dīpanam-ucyate ।}$$
$$\text{Japyamānasya-mantrasya gōpanantv-aprakāśanam ॥122॥}$$
$$\text{Saṁskārā-daśa saṁ prōktāḥ sarva tantrēṣu gōpitāḥ ।}$$
$$\text{Badhvā ca yōni mudrāṁ tāṁ saṅkōcādhāra paṅkajam ॥ 123॥}$$
$$\text{Tad-utpannān-mantra-varṇān-kurvataś-ca gatāgatam ।}$$
$$\text{Brahmarandhrāvadhi-dhyātvā vāyum-āpūrya kumbhavet ।}$$
$$\text{Sahasra prajapē-mantrī mantra-dōṣā praśāntayē ॥124॥}$$
Translation: Enclosing the chosen mantra within the cosmic seed **'Om'** and the power seeds **'Hrim Shrim'** (Samputa), thereby triggering the blast of energy at the base center, and chanting it 108 times during a breath-retention (Kumbhak), ignites the structural power of the mantra—this is called **Dipana** (illumination). Completely dissolving both the mind and the vital breath into the

hollow channel of the Sushumna Nadi while continuously chanting the chosen mantra constitutes the **Gupti** (concealment) purification, which must never be exposed to anyone.

The Guru's mantra must not be exposed; therefore, these ten purification procedures have been kept completely confidential across all Tantric manuals. One must learn their operational secrets directly from their personal Guru. Sitting firmly in the Mahabandha posture, executing Yoni Mudra, contracting the base center (Muladhara), performing Kumbhak Pranayama, and awakening the Kundalini power, the practitioner must align their mind with the upward and downward travel of the chosen mantra alongside the energy from the Muladhara up to the Brahmarandhra. Chanting the mantra a thousand times in this state completely tranquilizes every type of mantra defect and rapidly yields success.

$$\text{Gautamaś-ca bhāradvājō viśvāmitra ṛṣis-tathā l}$$
$$\text{Jamadagnir-vaśiṣṭhaś-ca kaśyapō'triś-ca kumbhajaḥ ll1ll}$$
$$\text{Gāyatry-uṣṇig-anuṣṭup ca bṛhatī paṅktir-eva ca l}$$
$$\text{Triṣṭun-jagatyau ca virāṭ vasavō'ṣṭō ca devatā ll2ll}$$
$$\text{Pūjā dhyānaṁ japō-hōmaṁ tasmāt-karma catuṣṭayam l}$$
$$\text{Praty-ahaṁ sādhakaḥ kuryāt-svayaṁ cēd siddhi micchati ll 3ll}$$
$$\text{Japaḥ śrāntaḥ śivaṁ dhyāyēt dhyāna śrāntaḥ punar-jayēt l}$$
$$\text{Japa dhyāna samāyuktaḥ śīghra siddhati mantravit ll4ll}$$
Translation: Gautama, Bharadvaja, Vishvamitra, Jamadagni, Vashistha, Kashyapa, Atri, and Kumbhaja (Agastya)—these are the eight foundational Sages (Rishis) of the mantra; and Gayatri, Ushnih, Anushtup, Brihati, Pankti, Trishtup, Jagati, Virat, and the eight Vasus are the presiding Deities of the mantra's poetic meters (Chhandas). It is mandatory to know them during the periods of intensive mantra preparation. If a practitioner desires to master their chosen mantra, they must execute four specific actions regularly every day according to strict regulations: worship (Puja), meditation (Dhyana), chanting (Japa), and fire offerings (Homa).

When the mind becomes fatigued from meditation, one should return to chanting, and when tired of chanting, one should return to

meditation. By remaining continuously engaged in this alternate cycle of chanting and meditation, the knower of the mantra rapidly achieves success.

Mantra Consciousness and the Awakening of Kundalini

Rudrayamala and Gautamiya Tantra

$$\text{Śr̥ṇudēvi pravakṣyāmi sarva jñānōtta-mauttamam ।}$$
$$\text{Yēna vijñāna mātrēṇa kṣipraṁ vidyā prasiddhayati ॥1॥}$$
$$\text{Mūla kandē ca yā śaktir-bhujagākāra rūpiṇī ।}$$
$$\text{Tad-bhramāvarta vātō yaḥ prāṇa ity-ucyate budhaiḥ ॥2॥}$$
$$\text{Jhiñjī vāvyakta madhurā kūjantī satatōtthitā ।}$$
$$\text{Gacchantī brahmarandhrā tu praviśantī sva kētanē ॥3॥}$$
Translation: Lord Maheshvara said to Goddess Bhagavati, "Listen, O Devi! I shall now explain the absolute crown jewel of all spiritual knowledge, which yields directly verifiable results and is the finest of all wisdom. Simply by mastering this specific science, success in your chosen mantra is rapidly established. Meditating on the primordial Kundalini power residing in the form of a coiled serpent within the base center, and managing the movement and circulation of the vital breath through Kumbhak Pranayama, causes the vital breath to cycle directly into the Sushumna channel. Then, that sleeping power awakens and begins to emit various unexpressed, sweet, musical sounds resembling the vibration of a cricket—sounds like *bhin-zhin*, *chin-chin*. Rising steadily, it enters the hollow of the Sushumna channel, journeys into the Sahasrara, and subsequently returns back down to its home in the Muladhara.

$$\text{Yātāyāta kramēṇaiva tatra kuryān-manōlayam ।}$$
$$\text{Tēna mantra śikhājātā sarva mantra pradīpikā ॥4॥}$$
$$\text{Tamaḥ pūrṇa-gr̥hē yadvat nakñicit-pratibhāsate ।}$$
$$\text{Śikhā-hīnās-tath̥ā mantrā na sidhyanti kadācan ॥5॥}$$
Translation: By focusing the mind repeatedly on this path of travel as the Kundalini power ascends from the Muladhara to the Brahmarandhra and descends from the Brahmarandhra back to the Muladhara, and continuously chanting the chosen mantra, the power of the mantra is exposed and made radiant. As the mind dissolves, the flame of the mantra (Mantra Shikha) is ignited.

Consequently, through the light of this mantra-power, the practitioner witnesses various internal visions and beholds the personal forms of the deities, making all their mantras completely conscious. However, just as nothing can be seen inside a house filled with pitch darkness unless a lamp is lit, similarly, a mantra that is devoid of this flame and lacks consciousness exposes nothing inside the internal chamber, and success in such a mantra can never be achieved."

$$\text{Paśu-bhāvē sthitā mantrāḥ prōktavarṇās-tu kēvalāḥ l}$$
$$\text{Sauṣumṇadhvany-uccāritā prabhutvaṁ prāpnuvanti-te ll1ll}$$
$$
$$\text{Mantrākṣarāṇi-cit-śaktau prōtānipari-bhāvayēt l}$$
$$\text{Tam-ētat-parama vyōmni paramāmṛta vṛndhite l}$$
$$\text{Darśayaty-ātma saṁbhāvaṁ pūjā hōmādibhir-bhāvanā ll2ll}$$
$$
$$\text{Mūla mantraṁ prāṇabudhyā suṣumnā mūla dēśake ll}$$
$$\text{Mantrārthaṁ tasya caitanyaṁ jīvaṁ dhyātvā punaḥ punaḥ ll 3ll}$$
Translation: All mantras that are chanted without undergoing these purification procedures remain locked in a brute condition (Pashu Bhava), are stripped of purity, and are stated to be simple structural letters. To make them conscious, one must restrain the mind and vital breath as described and utter them directly within the Sushumna Nadi alongside the Kundalini power. Therefore, one must contemplate the letters of the mantra as threaded directly into the conscious Power (Chit-Shakti). One must project the contemplation of the conscious Power and the nectar-rich Supreme Shiva from the Muladhara through the Sushumna channel up to the Brahmarandhra—into the internal sky, the Supreme Ether (Parama Vyoma).

By chanting the mantra while centering the mind on this upward and downward movement within the Sushumna channel alongside the primordial Kundalini power, the conscious energy of the mantra is awakened and demonstrates its inherent capacity. This dynamic is accomplished spontaneously once the mantra becomes conscious, even without manual worship or fire oblations. Therefore, by restraining the vital breath through Pranayama, meditating on the

Kundalini power within the Muladhara and Sushumna channels, and chanting the root mantra repeatedly with intellectual firmness and a steady mind, the practitioner's mantra becomes completely conscious.

[Page 416]

Consequently, gaining complete realization of the mantra's meaning and the Kundalini power established by it, the practitioner secures the ultimate perfection of spiritual life.

Practicing Yoga Alongside the Mantra

Rudrayamala Tantra

$$\text{Mūlatvāt-sarva mantrāṇāṁ mūlādhāra samudbhavam ।}$$
$$\text{Mūla svarūpa liṅgatvāt mūla mantra itismr̥taḥ ॥1॥}$$
Translation: The entire subject matter of knowledge within both the scriptural manuals of Yoga and the manuals of Mantras depends completely upon the primordial Kundalini power. Until the Kundalini power is awakened, neither success in any mantra nor success in any line of yoga can ever be achieved. For this reason, Lord Maheshvara has repeatedly explained the methods for awakening that supreme Power across all Tantric, mantra, and yogic scriptures. The ultimate root of all mantras is the Kundalini power residing within the Muladhara; all mantras originate from this source. This is the fundamental root form of all knowledge; therefore, it is designated as the Root Mantra (Mula Mantra).

$$\text{Tantrōkta kathitā mantrāḥ sarvē siddhyanti nānyathā ।}$$
$$\text{Svayaṁ siddhi bhavēt-kṣipraṁ-yōgē hi prāṇavallabhaḥ ॥2॥}$$
$$
$$\text{Mantra siddhir-icchukō yō sa-vai-yōgaṁ sadābhya-sēt ।}$$
$$\text{Ētat yōga prasādēna caitanyā kuṇḍalinī bhavēt ॥3॥}$$
$$\text{Na yōgēna vinā mantrō na mantrēṇa vinā hi saḥ ।}$$
$$\text{Dvayōr-abhyāsa-yōgēna brahma saṁsiddhi kārakam ॥4॥}$$
Translation: All those mantras recorded in the scriptures cannot be perfected or made conscious merely by chanting them casually in the manner most people routinely do. Spontaneous and rapid success in those mantras is achieved solely through the practice of

yoga. Therefore, if you genuinely desire to master your chosen mantra, you must remain dedicated to continuous yoga practice, because it is only through your daily yogic line that the absolute Kundalini power will be awakened. Once it is awakened, your mantra will also simultaneously become conscious and perfected. Only then will you receive the genuine fruit and success of your mantra chanting, making your life fulfilled.

Through the repeated ordinances of Lord Maheshvara, you must know with absolute certainty that success in mantras can never happen without yoga practice, and rapid success in yoga cannot be achieved without mantra chanting either. It is through the simultaneous, combined practice of both mantra chanting and yoga that the ultimate success of the peace-giving knowledge of Brahman is realized.

The Yoga of Vital Breath (Prana Yoga)

Sarasvati Tantra, Chapter 6

$$\text{Atha vakṣyāmi dēvēśi prāṇayōgaṁ śr̥ṇuṣvamē l}$$
$$\text{Vinā prāṇaṁ yathādēhaḥ sarvakarmēṣu-nakṣamaḥ ll}$$
$$\text{Vinā prāṇaṁ tathā mantrāḥ puraścāryā-śatair-api ll}$$
$$\text{Māyayā puṭitō mantraḥ saptadhā japataḥ punaḥ ll}$$
$$\text{Saprāṇō jāyate dēvi sarvatrāyaṁ vidhiḥ smr̥taḥ ll}$$
Translation: Now Lord Maheshvara explains the method to make a mantra vibrant with life and active: Just as this physical body becomes incapacitated and cannot perform a single action when it is devoid of the life-breath (Prana), similarly, these mantras remain completely inoperative even if one completes a hundred preparatory cycles, unless they are infused with Prana. Therefore, as stated previously, one must enclose a masculine mantra with the feminine Power seed (Maya Bija) and a feminine mantra with the masculine Spirit seed (Brahma Bija). Restraining both the mind and the vital breath inside the Sushumna channel and chanting this combined form repeatedly a hundred times or seven times makes all mantras vibrant with life and completely conscious. This is the universal scriptural method for making a mantra conscious and alive.

Nirvana Tantra and Niruttara Tantra, Chapter 5

$$\text{Īśvaraḥ sarva kartā ca nirguṇaś-cācalaḥ śivaḥ l}$$
$$\text{Bhuvanēśī-vinā dēvi spandituṁ naiva śakyate ll1ll}$$
$$\text{Paṅgu prāyaḥ sadā-cēśō gamituṁ-nahi śakyate l}$$
$$\text{Bhuvanēśīṁ samāsādya sarva svāmī ca īśvaraḥ ll2ll}$$
$$\text{Śakti vinā mahēśāni sadā'haṁ śava rūpakaḥ l}$$
$$\text{Śaktir-yuktō sadā dēvi śivō'haṁ sarva-kāmadaḥ l}$$
$$\text{Śakti yukta japēn-mantraṁ na mantraṁ kēvalaṁ japēt ll1ll}$$
$

Translation: Lord Maheshvara says: Even that Supreme Lord Shiva who is the ultimate doer of all actions, formless, and unmoving, cannot perform a single kinetic movement without the presence of the cosmic Power (Shakti). Without his Power, Maya, the Supreme Lord is structurally lame and entirely incapable of execution. It is only when He is completely united with the Sovereign Power, Bhuvanesvari, that He executes creation and other cosmic operations, becoming the absolute Master and Lord of all.

For this reason, Lord Shiva states repeatedly, "O Devi! Without you —devoid of Power—I, Shiva, am eternally inactive like a dead corpse (Shava). Only when I am combined with your energy do I become the true Shiva, capable of granting material prosperity and ultimate liberation to everyone. Therefore, one must always chant the mantra in complete union with Power; one must never chant a mantra in isolation."

[Page 518]

...I am. Therefore, the isolated Brahma Mantra is incapable of executing actions without the cosmic power seed (Shakti Bija). Just as Brahman without Maya, Maya without Brahman, a man without a woman, and a woman without a man cannot accomplish anything at all, whatever occurs happens solely through the conjunction of both. For this reason, one must chant the mantra by attaching the Maya seed to the Brahma seed mantra. One must not chant the mantra in

isolation. The formless, attributeless Brahman as Shiva, when devoid of Maya, cannot grant worldly enjoyments (Bhukti) and liberation (Mukti) to seekers. He cannot execute anything without His cosmic power.

$$\text{Sāvitrī-sahito brahmā siddho'bhūn-naga-nandinī l}$$
$$\text{Dvārā-vatyāṁ kr̥ṣṇa-devaḥ siddho'bhūt-satyayā saha ll2ll}$$
$$\text{Tathā kōca-vadhu-saṅgān-mama siddhi varānane l}$$
$$\text{Īśvaro'haṁ mahā-devi kevalaṁ śakti-yogataḥ ll3ll}$$
$$\text{Śakti-yogena deveśi yadi siddhir-na jāyate l}$$
$$\text{Tadaiva parameśāni mama vākyaṁ vr̥thā bhavet ll4ll}$$
$$\text{Na śivena vinā śaktir-na śakti-rahitaḥ śivaḥ l}$$
$$\text{Na tattvatas-tayor-bhedaś-candra-candrikayor-iva ll5ll}$$
Commentary: "O Goddess Parvati! All tasks of the universe are performed solely through the union of Purusha (Spirit) and Prakriti (Nature). Combined with Savitri, Brahma is recognized as perfected and became capable of constructing the macrocosm. Vishnu also protects the world alongside Lakshmi. In Dwaraka, Shri Krishna too achieved perfection only alongside His woman-power, Satyabhama. Shri Ram also became celebrated in cooperation with Sita.

[Page 520]

Similarly, O Mahadevi! My celebrity and perfection exist as Ishvara-Parvati or Shiva-Shakti solely due to My association with you. I am called the Lord and Master of all entirely due to My conjunction with you alone. Therefore, O Devi! Without a woman, a man cannot achieve righteousness, wealth, desire, or enjoyment. Within this mortal world, the means to enjoyment and liberation is secured only via the company of a woman; hence, if mantra success is not achieved even while staying with a woman, consider My word to be completely futile.

There is no Shakti without Shiva, and there is no Shiva without Shakti. Absolute-truth-wise, there is no difference between the two. Just as the moon and the moonlight are inseparable, similarly, Shiva and Shakti are one. Therefore, abandoning dualistic intellect,

one must execute mantra practice knowing Shiva and Shakti, Brahman and Maya, to be identical."

The Yoga of Mantra Perfection (Mantra Siddha Yoga)

Malini Vijayottara Tantra, Chapter 20

$$\text{Iti piṇḍādi-bhedena śiva-jñānam-udāhṛtam ।}$$
$$\text{Yogābhyāsa-vidhānena mantra-vidyā-gaṇaṁ śṛṇu ॥1॥}$$
$$\text{Pūrvokta-vidhi-saṁnaddhaḥ pradeśe pūrva-codite ।}$$
$$\text{Nābhy-ādi-pañca-deśānāṁ parārṇaṁ kvāpi cintayet ॥2॥}$$
$$\text{Sva-svarūpeṇa prabhā-bhāra-prakāśita-tattad-aram ।}$$
$$\text{Dīptibhis-tasya tīvrābhir-ābrahma-bhuvanaṁ tataḥ ॥3॥}$$
$$\text{Evaṁ saṁsmaratas-tasya divasaiḥ saptabhiḥ priye ।}$$
$$\text{Rudra-śakti-samāveśaḥ sumahān-saṁprajāyate ॥4॥}$$
[Page 521]

Commentary: Now, having detailed the Shiva-knowledge based on the structural variations of the body stated before, Lord Maheshvara describes the glory of mantra power through the methodology of yoga practice. As stated earlier, becoming anchored in the systematic practice of mantra chanting awakens the internal power. Then, the practitioner acquires a divine orientation. Consequently, simply by contemplating the mantra, yoga practice begins to occur automatically, and the knowledge of the internal worlds is illuminated due to the sharp, intense brilliance radiating everywhere from the light of one's own Soul. When the sharp velocity of this action-power continues uninterrupted for seven days in this manner, the entry of Rudra's cosmic power (Rudra Shakti Samavesha) occurs within the practitioner, bringing forth absolute greatness.

$$\text{Āviṣṭo bahu-vākyāni saṁskṛtādīni jalpati ।}$$
$$\text{Mahā-hāsyaṁ tathā geyaṁ śivā-ruditam-eva ca ॥5॥}$$
$$\text{Karōty-āviṣṭa-cittas-tu na tu jānāti kiñcana ।}$$
$$\text{Māsenai-vaṁ yadā mukto yatra yatrāva-lōkayet ॥6॥}$$
$$\text{Tatra tatra diśaḥ sarvā īkṣate kiraṇākulāḥ ।}$$
$$\text{Yāṁ yām-eva diśaṁ ṣaḍbhir-māsair-yuktas-tu vīkṣate ॥7॥}$$

Commentary: Possessed by the entry of Rudra's cosmic power, the practitioner begins to utter various types of complex sentences and languages like Sanskrit. They laugh loudly in various ways, sing, and utter fierce, harsh sounds resembling the howling of a jackal. All these actions occur automatically because the mind is possessed by the entry of that power, yet the practitioner consciously knows nothing about it. In this manner, the intense velocity of the action-power operates for up to a month, and it cannot be stopped even if one wishes to do so.

[Page 522]

Once the velocity pacifies, wherever the practitioner's vision lands, they perceive all directions filled with the brilliant light of rays pervaded by the splendor of their own Soul. For up to six months, whichever direction the practitioner who has reached this state looks at—

$$\text{Nānākārāṇi rūpāni tasyāṁ tasyāṁ prapaśyati ।}$$
$$\text{Na teṣu saṁdadhec-cetaḥ na cābhyāsaṁ parityajet ॥8॥}$$
$$\text{Kurvann-etad-vidhaṁ yogī bhīrur-unmattako bhavet ।}$$
$$\text{Vīraḥ punar-yāti pramādāt-tad-gato'pi sat ॥9॥}$$
$$\text{Vatsarād-yoga-saṁsiddhiṁ prāpnoti manasēpsitām ।}$$
$$\text{Parā-parām-athaitasyā aprāṁ va yathecchayā ॥10॥}$$
Commentary: —there they perceive various forms of divine soul-lights manifesting. However, neither does their mind get stuck in those forms, nor does the practitioner stop observing them. Possessed by this velocity of action-power, the yogi becomes ecstatic with joy, momentarily startled, and intoxicated with bliss. Even if some obstruction occurs in this state due to negligence, the practitioner quickly regains their spiritual capacity and returns to the balanced, proper state. By continuing to practice yoga with this intense momentum for one full year, they acquire the exact yogic perfection desired by the mind, and due to this perfection, the yogi can reside in any state or condition according to their independent will.

[Page 523]

Human birth has been obtained in this world solely to secure the fourfold human aims—righteousness (Dharma), wealth (Artha), desire (Kama), and liberation (Moksha)—and the singular method to successfully realize all four aims within this very life is the practice of yoga and the practice of mantras. Through mantra and yoga practice alone, a human can rapidly achieve material enjoyments and liberation. Without this, a seeker cannot acquire both enjoyment and liberation through any other means.

To secure these four aims, the scriptures have organized the structural system of the four life-stages: Celibacy (Brahmacharya), Householder (Grihastha), Forest-dweller (Vanaprastha), and Renunciation (Sanyasa). Acquiring education to accumulate righteousness during the celibacy stage; earning wealth through righteous means within the householder stage to experience one's material desires and fulfill them; abandoning enjoyments to practice penance during the forest-dweller stage; and ultimately taking up renunciation to achieve liberation. Based on a hundred-year human lifespan, this scriptural method is distributed as follows: 25 years in Brahmacharya, 25 years in Grihastha, 25 years in Vanaprastha, and taking up Sanyasa during the remaining time to exit the body, so that taking a human birth in this world becomes genuinely meaningful.

$$\text{Kṛṣṇo bhōgī sukastiyāgī rājñāṁ janaka rāghavau l}$$
$$\text{Vaśiṣṭhaḥ karma-karttā ca pañcaitē jñāninaḥ smr̥tāḥ ll}$$
Commentary: For a wise, discerning individual, the householder stage alone is the vehicle for material enjoyment, which occurs alongside a woman. The remaining three life-stages are meant exclusively for penance and the renunciation of enjoyments. Within them, liberation happens solely through the renunciation of enjoyments. Unfortunately, if a person turns into a consumer of pleasures after becoming a celibate, forest-dweller, monk, or renunciant, they will surely fall into hell.

[Page 524]

Therefore, the householder stage alone is such that within it, the practice for both enjoyment and liberation is executed and

successfully achieved. There is no material enjoyment in the other life-stages; their sole means to liberation is renunciation. Those who indulge in material enjoyments while in the other life-stages are major sinners, and their life is futile—such is the declaration of the righteousness scriptures.

Therefore, according to the righteousness scriptures, the physical fruit and prosperity born of mastering mantras, medicines, yoga, knowledge, and meditation must be experienced alongside a woman within the householder stage, and it should be experienced. The famous speaker of the Gita, Lord Shri Krishna, was a master consumer of enjoyments, yet He is called the Lord of Yoga (Yogeshvara) and the supreme wise master. Similarly, among kings, Janaka and Lord Shri Ramachandra are recognized as premier wise masters, despite naturally experiencing all material objects within the householder stage.

The absolute premier Guru of the Raghu dynasty, the celestial sage Vashistha Muni—who was completely expert in mantras, yoga, knowledge, and meditation—is celebrated as a great wise master despite executing every form of ritual and action. Yajna-valkya, Vyasa, Parashara, and many other sages, saints, yogis, wise men, royal sages, great sages, and celestial sages used to experience and manage perfections while staying precisely within the householder stage.

Opposite to them, Shukadeva was an absolute renunciant. If one wishes to practice renunciation, one must exclusively emulate Shukadeva. In this manner, the supreme and final enjoyment-prosperity-endowed liberated masters—Shri Krishna, Shri Ram, King Janaka, Vashistha Muni, and the absolute renunciant Shukadeva—these five individuals are celebrated as great wise masters, the literal embodiments of material enjoyment and spiritual liberation, liberated while alive (Jivanmuktas), and disembodied completed masters (Videhas). Therefore, the householder stage is the supreme, premier life-stage.

[Page 525]

Chapter 18 (Ashtadash Prakash)

Spiritual Wisdom in Tantra Shastra

At one time, prior to the propagation of Buddhism in India, the Tantra tradition was exceptionally powerful. Followers of this Tantra tradition existed more or less across all regions. Specifically, within India, they are still present today in Bengal, Assam, Utkal (Odisha), Maithil (Bihar), Nepal, and Kashmir. The sacred images of deities prescribed by the Tantras are still present today in nations like Burma, Siam (Thailand), Japan, China, Java, Sumatra, and Bali. From this, it is recognized that during that era, the Tantra religion was actively propagated across all nations.

Within the eleventh canto of the *Bhagavata Purana*, the methodology of worship is stated according to Tantric rules. The celebrated incarnation, Lord Ramachandra Ji, worshipped Goddess Durga to secure the slaughter of Ravana and received boons from the Goddess. This indicates that the system and rules of Tantra Shastra form an exceptionally ancient infrastructure, just like the Vedic infrastructure. Those belonging to the Tantra tradition also designate Tantra Shastra as the Fifth Veda—meaning, in their view, Tantra Shastra is the fifth Veda.

Tantric manuals are recognized as divided into three geographical segments named Vishnu Kranta, Ratha Kranta, and Ashva Kranta, which are structurally distinct for the different regions of the earth. There are 64 Tantric texts for Vishnu Kranta, 64 for Ratha Kranta, and 64 for Ashva Kranta. Combined together, the names of 192 Tantric manuals are recorded in the text *Pranatoshini*, all of which were spoken by Lord Shiva. Beyond these 192, additional Tantric

[Page 526]

manual names are also recorded in *Pranatoshini*, which bring the combined total to around 300 texts. However, at present, only a very small number of Tantric texts are available.

Under the title *Srinagar Kashmir Series*, around 50 to 60 Tantric texts have been printed by the state of Kashmir, which are highly

worth seeing; elsewhere, all Tantric texts are not found gathered together. These Tantras are of three types based on names: Shakta, Shaiva, and Vaishnava. The text *Prapanchasara* by Padma-pada-acharya is a famous Vaishnava Tantra.

Tantra Shastra provides methodologies for worshipping across all three qualities of nature—satvik, rajasik, and tamasik—and states their fruits to be righteousness, wealth, desire, liberation, and also descent into hell. Spiritual righteousness and liberation are achieved through the satvik worship of nature's purity (Satva guna); wealth and the fulfillment of desires are secured through the rajasik worship of nature's dynamism (Raja guna); and descent into hell occurs through the tamasik worship of nature's inertia (Tama guna).

In this manner, to match the competency variations of worshippers, Tantra Shastra indicates three paths: the divine conduct (Divyachara), the heroic conduct (Virachara), and the brute conduct (Pashvachara). The worship of Shiva-Shakti exists across all three paths; however, within Tantra Shastra, to match one's desire-fulfillment and competency variations, the deities are of various types, and their mantras and ritual practices are equally diverse.

Alcohol, Meat, Fish, Mudra, and Intercourse

Kularnava Tantra, Chapter 10

$$\text{Madyaṁ māṁsaś-ca matsyaś-ca mudrā-maithuna-meva ca l}$$
$$\text{Makāra-pañcamaṁ devi devatā-prīti-kāraṇam ll}$$
[Page 527]

Commentary: Those Left-Hand Path (Vama Margi), brute-conduct (Pashvachari), tamasik people who worship the inertia quality of nature call these five items the 'Five Makaras' (Pancha Makara): Alcohol (Madya), Meat (Mamsa), Fish (Matsya), Mudra, and Intercourse (Maithun), and declare their consumption to be the cause for pleasing the deity. Through their consumption, their deities become pleased with them and grant their heart's desires.

To fulfill their polluted desires and ambitions, they execute highly degraded, fierce actions. To deploy operations such as delusion (Sammohana), subjugation (Vashikarana), eradication (Ucchatana), paralysis (Stambhana), hatred (Vidveshana), and slaughter (Marana), they execute mantra chanting, deity worship, sacrifices of animals and birds, and fire oblations to please the deity and successfully secure their objectives. Whether one accepts it or not, such occurrences are still observed and heard of in some places today. Tantric texts describe this subject in various ways, and state the ultimate fruit of this fierce, highly sinful activity to be the endurance of hell.

The second orientation is Virachara (heroic conduct). Those on the Virachara path worship the dynamic (rajasik) and pure (satvik) qualities of nature. They do not worship through the Five Makaras or sacrificial slaughter-violence like the Left-Hand Path brute-conductors. Where the worship methodology prescribes a sacrifice and alcohol, these practitioners offer a pumpkin (Kushmanda/ Petha) instead of a goat sacrifice, and offer jaggery dissolved in milk inside a copper vessel to the deity instead of alcohol. The rules for mantra chanting, fire oblations, and Goddess worship remain almost identical for both. Those with the Virachara orientation strictly avoid animal slaughter and the use of alcohol. They consider the Left-Hand Path brute-conductors

[Page 528]

to be wicked and criticize them. In reality, the ignorant Left-Hand Path Tantric practitioners are completely condemnable.

Now, the matter to consider is that within Tantric worship, the section on Left-Hand Path tamasik worship is highly extensive. People feel disgust toward it; however, this does not cause any harm to the genuine, magnificent knowledge of Tantra Shastra, because every single scripture accepts that the fruits of actions occur strictly according to the qualities operating behind them. Even the Vedas state that those who worship ignorance (Avidya) remain fallen in darkness and descend into hell. Therefore, humans must

not perform actions that result in disaster—this is the instruction of all scriptures.

Scriptures detail the pros and cons of all physical subjects. Medical science details the pros and cons of meat, stool, urine, and poison. Meat, stool, urine, and poison are not items meant for consumption, yet their qualities and defects are described. Despite this, medical science cannot be abandoned, because it contains many other highly beneficial and welfare-yielding subjects that bring about human good. Similarly, the instruction for supreme welfare within Tantra Shastra is exceptionally beautiful; how can one abandon it? Scriptures direct us to accept the virtuous subject and abandon the unvirtuous subject. Exercising this selection is what constitutes the wisdom of discrimination (Viveka Jnana).

All our religious duties, scriptural readings, worship, chanting, penance, fire oblations, preparatory rituals, knowledge, meditation, and yoga practices are entirely Tantric in nature, and their detailed methodologies are recorded precisely within the Tantric texts. The descriptions of all our deities and their corresponding mantras exist strictly within the Tantric manuals. Whatever actions we execute for our personal or supreme interests, for heaven or absolute liberation, are completely Tantric; therefore, we too are Tantric, but we are not Left-Hand Path (Vama Margi).

[Page 529]

Whatever subjects regarding religious duties and deities exist within the Puranas belong directly to the Tantric manuals. The subject of yoga practice recorded within the Yoga Upanishads also belongs directly to the Tantric texts. Within the ritual section (Karma-kanda) of the Vedas, fire-sacrifices are primary; however, at present, perhaps only a rare individual executes fire-sacrifices. Within the worship section (Upasana-kanda), the ten major Upanishads contain some subjects that do not appear the same way in Tantric manuals; however, the worship and knowledge subjects of the remaining Upanishads are almost entirely identical to the subjects of the Tantric manuals. From this, it must be understood that the knowledge of the Vedas, Upanishads, Puranas, righteousness

scriptures, and philosophies is not separate from the knowledge of Tantra Shastra. All share one single identical knowledge.

Divine Lineage Conduct (Divya Kulachara)

Gupta Sadhana and Kularnava Tantra, Chapter 5

$$\text{Kulaḥ śaktiḥ samākhyātā akulaḥ śiva ucyate ।}$$
$$\text{Tasyāṁ līno bhaved-yastu sa kulīnaḥ prakīttitaḥ ।।1।।}$$
$$\text{Akulaṁ śiva ity-uktaḥ kulaṁ śaktiḥ prakīrtitā ।}$$
$$\text{Kulākula-nausandhānāt nīpuṇāḥ kaulikāḥ priye ।।2।।}$$
$$\text{Aprabuddhāḥ paśo śaktiḥ prabuddhā kaulikasya ca ।}$$
$$\text{Śaktitvāṁ sevayet-yastu sa bhaved śakti-sādhakaḥ ।।3।।}$$
[Page 530]

Commentary: Now, the divine conduct (Divyachara) prescribed by Tantra Shastra is described. Yogis on the Divyachara path worship the pure, satvik quality of nature. They label the external, physical Left-Hand brute-conductors' use of the Five Makaras as simple misconduct and a degraded, sinful act, and reveal their deep spiritual meaning. **Kula** is the name of Shakti (Power), and **Akula** is the name of Shiva. The yogic practitioner of divine conduct who remains dissolved in the union of Shiva and Shakti is the true 'Kulina'. Those who are expert in the aligned investigation of Kula and Akula (Shiva and Shakti) are called **Kaulikas**.

The Kundalini power of an ignorant brute-conductor is unawakened and sleeping—but the power of a divine Kaula is fully awakened. Therefore, those who adore and serve the awakened power of the family Goddess, Kundalini Mahamaya, are the Kaulik yogis, the true servants of Shakti.

$$\text{Surā śaktiḥ śivo māṁsaṁ tad-bhōktā bhairavaḥ svayam ।}$
$
$$\text{Tayor-aikyaṁ samutpannaṁ ānando mōkṣa uccyate ।।4।।}$$
$$\text{Ānandaṁ brahmaṇo rūpaṁ tac-ca-dehe vyavasthitam ।}$$
$$\text{Tasyā-bhivyañjakaṁ dravyaṁ yogibhis-tena pīyate ।।5।।}$$
Translation: Lord Maheshvara states that within divine conduct, the Kundalini power itself is the wine (Sura), the supreme Shiva Brahman is the meat (Mamsa), and Lord Bhairava Shiva Himself is

their consumer. The bliss that shines forth from the absolute yoga-union of both Shiva and Shakti is what constitutes liberation. Bliss is the literal form of Brahman, and it resides directly inside the practitioner's physical body. Therefore, yogis drink the nectar fluid that acts as the expresser of that inner bliss. This alone is the **Divine Five Makaras**.

[Page 531]

$$\text{Liṅga-traya-viśeṣajñaḥ ṣaṭ-cakra-padma-bhedakaḥ |}$$
$$\text{Pīṭha-sthānāni cāgatya mahā-padma-vanaṁ vrajet ||7||}$$
$$\text{Ā-mūlādhāram-ābrahma-randhraṁ gatvā punaḥ punaḥ |}$$
$$\text{Ciccandra-kuṇḍalī-śakti-sāmarasya-mahodayaḥ ||8||}$$
$$\text{Vyoma-paṅkaja-nisyanda-sudhā-pāna-rato naraḥ |}$$
$$\text{Madhu-pāna-midaṁ devi cetaran-madya-pānakam ||9||}$$
Translation: The yogi who understands the three internal indicators—Svayambhu-linga, Bana-linga, and Itara-linga—is alone capable of piercing through the six centers (Shat Chakra). He who travels through all the centers of power and reaches the supreme lotus forest, the Sahasrara where Lord Shiva resides; and who journeys repeatedly from the Muladhara up to the Brahmarandhra to achieve the absolute flavor of unity between the conscious supreme Shiva and the Kundalini power, drinking the nectar fluid streaming from the lunar mandala inside the thousand-petaled lotus, is the true consumer of wine. All others who consume regular alcohol are deeply ignorant.

Yogini Tantra, Gandharva Tantra, and Rudrayamala Tantra

$$\text{Kuṇḍalyā milanād-devi bindoḥ sravate yat-parām ṛ̊tam |}$$
$$\text{Pived-yogī maheśāni satyaṁ satyaṁ varānane ||}$$
$$\text{Kula-yoge mahā-devi mahā-pāna-midaṁ smṛ̊tam ||1||}$$
$$\text{Jihvā-gala-saṁyogāt pivet-tad-amṛ̊taṁ tadā |}$$
$$\text{Yogibhiḥ pīyate tattu na madyaṁ gauḍa-paiṣṭikam ||1||}$$
$$\text{Vijayā-rasa-sāreṇa binā bāhyāsavena ca |}$$
$$\text{Vāyavyānanda-saṁyuktaṁ brahma-jñānī prakīttitaḥ ||1||}$$
Translation: When the Kundalini power unites with the supreme Shiva inside the Sahasrara, a stream of nectar leaks from the thousand-petaled lotus. Yogis drink that nectar fluid, O Maheshani.

Within the divine lineage yoga (Kula Yoga), this is designated as the Great Drink, the Wine Drink, or the Alcohol Drink.

[Page 532]

Turning the tongue backward, sealing it inside the throat via Khechari Mudra, yogis drink the nectar fluid streaming down from the Sahasrara above. Those masters do not drink alcohol brewed from jaggery or rice, nor do they consume bhang. They do not consume confections made from bhang juice or any external intoxicating fluids. They experience exclusively the intoxication of the bliss born of the vital energy and the Kundalini power. Those yogis alone are the knowers of Brahman.

Meru Tantra and Kularnava Tantra, Chapter 5

$$\text{Deha-bandha-karaṁ yattu tan-māṁsaṁ parikīttitam ।}$$
$$\text{Ajñānena yato jīvo deha-pāśena badhyate ॥}$$
$$\text{Ajñāna-bhakṣaṇaṁ proktaṁ etan-māṁsasya bhakṣaṇam ॥ 1॥}$$
$$\text{Puniyā-punya-paśuṁ hatvā jñāna-khaḍgena yogavit ।}$$
$$\text{Pare layaṁ nayec-citaṁ palāśīti nigadyate ॥10॥}$$
$$\text{Manasādīndriya-gaṇaṁ saṁyamyātma-niyōjayet ।}$$
$$\text{Māṁsāśī sa bhaved-devi itare prāṇi-ghātakāḥ ॥11॥}$$
Translation: The body of the individual soul is bound by physical flesh, and the soul gets chained within the body due to ignorance. Therefore, both physical flesh and ignorance are bondages for the soul; the yogi who consumes this ignorance is the true consumer of meat. For this reason, yogis expert in the science of yoga slaughter the animal of merit and sin using the sword of knowledge, offering it as a sacrifice to successfully dissolve the mind into the Supreme Brahman. Those individuals alone are the genuine consumers of meat.

"Alternatively, O Devi! Those who restrain the energy of the mind, breath, and senses to offer them as a sacrifice into the Soul, experiencing the bliss of the Soul, are the true meat-eaters." Those who cannot accomplish this are simply sinful killers of creatures, who use the deities as an excuse to sacrifice animals and consume

meat for the taste of their tongue and to nourish their body. Those sinful people descend into hell without a single doubt.

$$\text{Manasā cendriya-gaṇaṁ saṁyōjyātma-niyogavit ।}$$
$$\text{Matsyāśī bhaved-devi śeṣā-dhīvara-vr̥ttayaḥ ॥1॥}$$
$$\text{Ātmanā jāyate mōdas-tā-mudrā parikīrtitāḥ ।}$$
$$\text{Tā jñēyā dhāraṇā-dhyāna-samādhy-ākhyās-tu mōkṣadāḥ ॥ 2॥}$$
Translation: Harnessing the sensory groups via the mind to align them into the Soul constitutes the yogi's consumption of fish. Failing to execute this is merely the occupation of a fisherman.

[Page 534]

Continuously pulling forth the expression of bliss from the Soul itself is called **Mudra**; that Mudra is celebrated under the names of retention (Dharaṇa), meditation (Dhyana), and absorption (Samadhi). Absolute liberation is achieved solely through their practice. Freedom cannot happen through the consumption of external objects.

Kularnava Tantra and Yogini Tantra

$$\text{Para-śakty-ātma-mithuna-saṁyogānanda-nirbharāḥ ।}$$
$$\text{Muktās-te maithunaṁ tat-syād-itare strī-nisevakāḥ ॥12॥}$$
$$\text{Sahasrāropari bindau kuṇḍalyā melanaṁ śive ।}$$
$$\text{Maithu-naṁ śayanaṁ divyaṁ yatināṁ parikīrtitam ॥1॥}$$
Translation: Those yogis who unite with the supreme Power, Goddess Kundalini, within the supreme Shiva to execute the intercourse-union and experience bliss become completely liberated from the bonds of birth and death due to that supreme bliss; those executioners of divine intercourse are the genuine consumers of enjoyment. All others are simply servants of women, indulging in women. The union of Shiva and Shakti is what constitutes conjunction. Linking the Kundalini power with Shiva, who resides in the form of a dot (Bindu) inside the Sahasrara, is the divine intercourse and rest for yogis.

Meru Tantra

$$\text{Iḍā-piṅgalayōḥ prāṇān-suṣumnāyāṁ pravarttayet ।}$$
$$\text{Suṣumnā śaktir-uddiṣṭā jīvō'yaṁ tu paraḥ śivaḥ ॥1॥}$$
$$\text{Tayōs-tu saṅgamō-devāḥ surataṁ nāma kīttitam ।}$$
$$\text{Vīryapātasya samayē suṣumnāsanna mārutē ॥2॥}$$
[Page 535]

$$\text{Utpadyatē tu yat-saukhyaṁ tasmāt-kōṭi-guṇaṁ tu tat ।}$$
$$\text{Etad-eva-rataṁ prōktaṁ anyas-syāt rāsabhaṁ ratam ॥3॥}$$
Translation: One must drive the vital breath out of the Ida and Pingala Nadis into the Sushumna Nadi. The Sushumna is designated as the Power, and the individual soul in the form of breath is called Shiva; therefore, the confluence of the Sushumna and the breath is called amorous play or intercourse. Whatever divine bliss yogis experience occurs due to the entry of the mind and breath into the hollow channel of the Sushumna. The bliss that occurs when the vital breath stabilizes inside the Sushumna is a crore ($10,000,000$) times greater than the pleasure experienced during sexual discharge. Ordinarily, physical intercourse causes a depletion and exhaustion of energy and strength, whereas this divine intercourse triggers a massive expansion of energy, strength, and enthusiasm. This alone is genuine amorous play; all other physical intercourse is merely the mating of donkeys.

Kularnava Tantra, Canto 2

$$\text{Madya-pānēna manujō yadi siddhiṁ labhetē vai ।}$$
$$\text{Madya-pāna ratāḥ sarvē siddhiṁ gacchantu pāmarāḥ ॥1॥}$$
$
$$\text{Māṁsa-bhakṣaṇa mātrēṇa yadi puṇyā gatir-bhavēt ।}$$
$$\text{Lōkē māṁsāśina sarvē puṇyā bhājō bhavanti hi ॥2॥}$$
$$\text{Strī-saṁbhōgēna dēvēśi yadi mōkṣō bhavēt vai ।}$$
$$\text{Sarvē'pi jantavō-lōkē muktāḥ syuḥ strī-niṣēvaṇāt ॥3॥}$$
Translation: Having detailed the spiritual meaning of the Five Makaras, Lord Maheshvara now states: If a human could acquire perfection simply by drinking alcohol, then all regular drunkards and degraded creatures would achieve liberation. Similarly, if human beings could secure an auspicious destination, heaven, or liberation simply by eating meat, then all meat-eaters in the world would become owners of spiritual merit. And if liberation could happen

simply through physical intercourse with a woman, then since every creature in this world engages in intercourse, all of them would become liberated. Therefore, those ignorant people who act whimsically without understanding My genuine knowledge, yet regard themselves as religious, descend into fierce hells after death.

[Page 536]

The Eighteen Sciences (Ashtadash Vidya)

Vishnu Purana, Chapter 6

$$\text{Aṅgāni vedāś-catvāro mīmāṁsā-nyāya-vistaraḥ l}$$
$$\text{Purāṇaṁ dharma-śāstraṁ ca vidyā hy-etāś-caturdaśā ll28ll}$$
$$
$$\text{Āyurvedō dhanurvēdō gāndharvaś-caiva te trayaḥ l}$$
$$\text{Artha-śāstraṁ caturthaṁ tu vidyā hy-aṣṭādaśaiva tāḥ ll29ll}$$
$
Commentary: Rigveda, Yajurveda, Samaveda, and Atharvaveda—these are the four Vedas; and Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, and Jyotish—these are the six limbs of the Vedas (Vedangas); alongside Mimamsa, Nyaya, and the other systems forming the six philosophies (Shad-darshana), the 108 Upanishads, the Puranas, history, righteousness scriptures (Dharma-shastra), and the four Upavedas: Ayurveda, Dhanurveda, Gandharvaveda, and Arthaveda—combined together, these constitute the Eighteen Sciences. The Upaveda of Rigveda is Ayurveda (medical science);

[Page 537]

the Upaveda of Yajurveda is Dhanurveda (military science); the Upaveda of Samaveda is Gandharvaveda (musical science); and the Upaveda of Atharvaveda is Arthashastra (architecture, structural arts, and crafts).

The Puranas are eighteen in number. Their names in sequence are: Brahma Purana, Padma, Vaishnava (Vishnu Purana), Shaiva, Bhagavata, Naradiya, Markandeya, Agneya, Bhavishyat, Brahma-vaivarta, Linga, Varaha, Skanda, Vamana, Kaurma (Kurma),

Matsya, Garuda, and Brahmanda Purana. Beyond these, several minor Puranas (Upa-puranas) also exist. The righteousness scriptures include the collection of Tantric texts and the eighteen Smritis. Among them, people specifically follow the Parashara, Yajnavalkya, and Manu Smritis. In this manner, our vast collection of spiritual texts provides knowledge on both physical and metaphysical subjects.

Now, the matter to consider is whether these scriptural texts forming our Eighteen Sciences were written by fully experienced, omniscient, wise masters or by confused, limited, ignorant minds—how can this be determined? This matter has not been conclusively resolved to this day, nor can it ever be, because our scriptures were transcribed during a specific era after being passed down orally through lineages of teachers and disciples. The names of all the writers or an account of their educational eligibility are not found recorded within them. They do not specify timelines, nor do all scriptures share a singular perspective. Writing on different subjects during different eras, each author has highlighted the magnificent nature of their own chosen line. Under such circumstances, resolving this is not simple.

Specifically, the subject matter of the Puranas is so highly controversial that analyzing and editing them is mandatory.

[Page 538]

The Purana scriptures focus heavily on three specific angles of presentation: attractive stories, terrifying consequences, and literal facts. The subject of spiritual wisdom is also detailed extensively, yet there are several subjects that carry no logical meaning at all. At present, whatever image worship, chanting, vows, charity, merit, and pilgrimages we execute constitute the attractive stories recorded in the Puranas. Although it is said that all Puranas were written by Krishna Dvaipayana Lord Vedavyasa, the Puranas contain several subjects that are imaginary, exaggerated, and born of ignorance. Since Lord Vedavyasa was an omniscient master who could see across past, present, and future, he could not have written matters of ignorance. The Vedas, Upanishads, six

philosophies, righteousness scriptures, and Smritis are unblemished absolute truths. No one harbors doubt regarding them. The entire subject matter of the Puranas does not appear unblemished and true. People do harbor doubt regarding them, yet everyone continues to execute every religious duty strictly according to their declarations.

The Scriptures of Wise Masters

Gandharva Tantra

$$\text{Prathamaṁ himayā prōktaṁ śaivaṁ pāśupatādikam ।}$$
$$\text{Mac-chakti-āveśitair-vipraiḥ saṁtrōktāni tataḥ param ॥1॥}$$
$$\text{Kaṇādena ca saṁprōktaṁ śāstraṁ vaiśēṣikaṁ mahat ।}$$
$$\text{Gautamēna tathā nyāyaṁ sāṅkhyantu kapilēna tu ॥2॥}$$
$$\text{Dhiṣaṇēna tathā prōktaṁ cārvāka-mati garhitam ।}$$
$$\text{Daityānāṁ nāśanārthāya viṣṇunā buddha rūpiṇā ॥3॥}$$
[Page 539]

Commentary: Regarding this, Lord Maheshvara states: "First, I spoke the Shaiva, Pashupata, and other grand philosophical scriptures; securing knowledge and spiritual capacity through their practice, and possessed by the entry of My power, the brahmins subsequently structured the other scriptures. The great sage Kanada structured the Vaisheshika philosophy; the great sage Gautama wrote the Nyaya philosophy; Kapila Deva spoke the Samkhya philosophy; and the sage Dhishana wrote the Charvaka atheistic philosophy, which is highly problematic and would puzzle anyone trying to comprehend or explain it. Possessed by the entry of My power, the ninth incarnation of Lord Vishnu, the exceptionally wise Buddha Deva, operated to dissolve the intellect of demonic forces—"

$$\text{Baudha śāstraṁ tathā prōktaṁ nagna nīlapāṭādikam ।}$$
$$\text{Āpattyaṁ śruti vākyānāṁ darśayat lōka hitam ॥4॥}$$
$$\text{Karma-svarūpaṁ tyājyatvam-atra vai pratipādyate ।}$$
$$\text{Sarva-karma paribhraṣṭaṁ kalmaṣantu tad-uccyate ॥5॥}$$
$$\text{Gautama prōkta śāstrārtha niratāḥ sarva ēvahi ।}$$
$$\text{Śārgālīṁ yōnim-āpanāḥ sandigdhāḥ sarva karmēṣu ॥6॥}$$

Commentary: "—and structured the Buddhist scriptures, alongside the naked (Digambara) and Nilapata texts, which challenge the declarations of the Vedas while presenting a public good. Because it rejects the instructional sentences of the Vedas and opposes the Vedic path, the Buddhist religion is criticized here among the public; this is because Buddha Deva, instead of highlighting the magnificent nature of My divine power and capacity, displayed a vastness of personal knowledge and a simplicity of conduct for everyone,

[Page 540]

which caused people to abandon all ritual duties and turn into voidist, godless non-believers. Abandoning mandatory duties and rejecting the Vedas and God constitutes sin. Logicians who remain completely trapped within the arguments, reasons, and disputations of the Nyaya scriptures spoken by Gautama acquire a skeptical intellect toward every action, and consequently reborn into the womb of a jackal. The scriptures structured by all these masters were written on the strength of the integration of My power; hence, to comprehend them, My power is mandatory. Those devoid of power cannot comprehend them, and consequently fall from all ritual duties—they do not execute actions."

A religion that requires no practical worldly duties easily attracts ignorant minds. Within Buddhism, abandoning all external actions to wander as a begging monk and acting strictly according to the declarations of the Buddhist scriptures was taught; consequently, men, women, and children turned into monks by the thousands and lakhs, spreading across all of India. Several kings and sovereigns also turned into followers of the Buddhist religion. During that era, the universal teacher Adi Shankaracharya challenged the Buddhist perspective to establish the Vedic religion, the Eternal Way (Sanatan Dharma), causing Buddhism to be criticized among the people here and to face near-extinction. However, Buddhism spread into other nations, and consequently, followers of the Buddhist perspective are still present in vast numbers today.

According to the global census report of 1921, the earth's total human population stood at 1.63 billion ($1,630,000,000$). Among them, per every hundred individuals, 50 were followers of Buddhism, 26 were Christians, 13 were Muslims of Islam,

[Page 541]

and 11 were Hindus of Sanatan Dharma. From this, it can be understood how exceptionally powerful Buddhism is, given that half the earth's population follows the Buddhist path. In nations like Ceylon (Sri Lanka), Burma, Tibet, Siam (Thailand), China, Japan, Java, Sumatra, and Bali, nearly everyone follows the Buddhist religion, whereas within India, the number of Buddhists is merely nominal.

The Puranas declare Buddha to be the ninth incarnation of God and state that during the Kali age, his specific knowledge and path will pervade the entire earth; for this reason, people within India have now begun to copy the Buddhist perspective. The bondages of caste are breaking down, and the renunciation of Vedic religious rituals has commenced. The organization of the duties of caste and life-stages (Varnashrama) is also falling apart. Turning into whimsical logicians, people have begun to abandon the Vedic path.

The state emblems of India have also been selected according to the Buddhist perspective—the Ashoka Chakra, pillars, and lions have been stamped onto the currency and are currently in circulation. Within India's democratic state governance, no place has been granted to religion. It is regarded as a secular state—whoever follows whatever path, that constitutes their religion. Consequently, due to the expansion of lawlessness, atrocities, and misconduct among the public, people have become characterless. Where there is no binding control of caste, society, or religion, all vices arrive effortlessly; therefore, as a consequence of rejecting the true Eternal Way, humans have developed this sinful intellect, which will bring about the total destruction of all.

The declarations of Lord Maheshvara clearly prove that our scriptural texts focusing on religious actions were written exclusively

by wise masters who were possessed by the entry of Shiva's power. Harboring doubt regarding them or rejecting them constitutes a sin. However, accepting books written by ignorant minds also constitutes a sin. Ignorant minds possess no separate scriptures of their own. Within the books of these wise masters, ignorant individuals have inserted several matters of ignorance and unrighteousness to fulfill their personal selfish goals, which are highly extensive. Any matter that is not aligned with righteousness and causes damage to this world and the next must be recognized as written by ignorant minds, and it must be abandoned. Scriptural texts detail every type of subject to suit the differences in individual competency, and also list their defects and virtues. Every human's nature and preference are not identical. To match various types of requirements, the rules and regulations are equally diverse. Whichever subject a qualified seeker requires, let them accept that alone. The objective of the scriptures is to ensure that a human, remaining anchored in their personal righteousness, successfully secures their desired righteousness, wealth, pleasure, and liberation, so that their human birth becomes fully successful. The scriptures possess no personal requirements of their own; the requirement belongs to the vehicle for practicing human life, which must be pondered over by every single human.

Visions of the Deities

Examining the Puranas, history, and the *Mahabharata* indicates that five thousand years ago, a live connection existed between humans and the deities. Deities used to assist human beings. Humans executed fire-sacrifices targeting the deities and performed intense penance to secure boons from them. In this manner, adoring the deities allowed the people of that era to successfully secure their objectives.

The *Mahabharata* contains numerous such accounts. The birth of the Pandavas themselves occurred due to the boons of the deities when Queen Kunti chanted her mantra. Arjuna also executed penance to receive a boon from Lord Shiva and secured the assistance of Indra. King Yudhishthira also performed penance to please Surya Narayana (the Sun God) and obtained from him the

inexhaustible vessel of food (Akshaya Patra). Hundreds of such accounts exist within the Puranas. Lord Shri Krishna also executed penance to secure several boons from Lord Shiva and Mother Amba. These matters belong to a period five thousand years ago, when humans of all backgrounds could perform penance to secure desired boons from the deities and lived exceptionally happily, considering themselves fulfilled.

However, at present, people neither assign any value to these matters nor do they believe in them; instead, they debate and regard them as imaginary and false. Many do not believe in the deities at all, and even those who do believe do not execute penance like the people of ancient times; hence, they neither perceive visions of the deities nor do they receive boons. If penance is executed systematically according to regulations, visions of the deities do occur and boons are received.

While those matters belong to five thousand years ago, the recent text *Bhaktamal* records the life accounts of devotees from the last three hundred years, which are not very ancient matters. It is written that Queen Mira Bai used to perceive visions of God, the saint Tulsidas also perceived visions of God, and God Himself executed several tasks for the devotee Narsinh Mehta. Similarly, there are accounts of Namdev, Tukaram, Swami Haridas, and hundreds of other devotees who perceived visions of God and the deities. Due to these visions of God and the deities, those masters lived permanently integrated within the chanting and adoration of God. They perceived God everywhere. They held no connection with the world or worldly matters; they knew exclusively their worshipful Lord, God, and sang His praises.

When devotees could perceive visions of God three hundred years ago, it can happen now as well. If we can practice identical, unswerving devotion like those devotees, we too will surely perceive visions of God—such is the declaration of the scriptures and mahatmas, which is absolute truth.

To perceive visions of God, one must follow scriptural declarations to bring about the complete control of the body, mind, breath, and

senses, remaining integrated in the uninterrupted adoration of God; once sins are exhausted, visions of God manifest. Securing visions of God requires massive self-sacrifice, fierce penance, and yoga practice. Until the world is completely forgotten, integration inside yoga, knowledge, meditation, and devotion is achieved, and sins are destroyed, visions of God cannot manifest to anyone. When visions of God are perceived through knowledge via yoga practice, the seeker's

[Page 545]

illnesses, grief, suffering, poverty, sins, temperatures, and the cycle of birth and death are all dropped forever, and the seeker becomes liberated while alive (Jivanmukta)—such is the declaration of the Yoga Shastras.

It has already been stated that faithful, satvik seekers dedicated to good deeds—chanting, penance, scriptural readings, selfless service, worship, yoga, knowledge, and meditation—do perceive visions of the deities and also receive commands from the inner Soul during specific times; there is no doubt about this. Developing the peak of one's practice through dispassion expands the purity quality (Satva guna) and purifies the subconscious. Then, the body, mind, breath, and senses become pure, joyful, and serene; an internal soul-satisfaction occurs, and simultaneously, discriminative wisdom expands, revealing visions of the deities during internal meditation and bringing commands from the inner Soul—this is exactly what has been observed.

Due to perceiving such divine visions, some seekers practicing these lines also undergo mental confusion, and have been observed to end up with an unstable mind or a frantic state. They hold no control over their own mind, and like a frantic person, they continue to babble regarding matters of knowledge, meditation, visions, and commands. Some regard these verbal commands as absolute truth and compile books to propagate them. All those matters of theirs are not true, yet they continue to proceed regarding them as absolute truth and tell people that these matters from the deities are true.

Many hypocritical, deceitful individuals, to display their personal greatness and win worship, keep telling people that they perceive visions of God, that they hold conversations with the deities, and that the deities inform them regarding losses or gains. Foolish, ignorant people believe their words, serve and worship them, accept them as Gurus, and offer financial donations. When their personal desires are not fulfilled, disaster occurs, and they face public criticism, those individuals become deeply miserable and begin to label the entire subject of knowledge and meditation as a fraud and a business of deceit. Yet, they never analyze their own foolishness and ignorance.

The Penance of Lord Shri Krishna

Shiva Purana, Uma Samhita, Chapters 1 & 3

$$\text{Purā putrārtham-agamat-kailāsaṁ śaṅkarālayam ।}$$
$$\text{Vasudeva-sutaḥ kr̥ṣṇas-tapas-taptaṁ śivasya hi ॥7॥}$$
$$\text{Atropamanyuṁ saṁdr̥ṣṭvā tapantaṁ śr̥ṅga-uttame ।}$$
$$\text{Praṇamya bhaktyā sa-muniḥ paryapr̥cchat-kr̥tāñjaliḥ ॥8॥}$$
Commentary: Long ago, Vasudeva's son Shri Krishna traveled to Mount Kailash in the Himalayas, the abode of Lord Shankar, to execute penance for Lord Shiva to secure a son. There, observing the great sage Upamanyu performing penance upon an excellent peak of the mountain, bowing down to him with deep devotion, hands folded, Shri Krishna began to ask—

$$\text{Upamanyo mahā-prājña śaiva-pravara sanmate ।}$$
$$\text{Putrārtham-agaman-taptuṁ tapo'tra-giriśasya-hi ॥9॥}$$
[Page 547]

$$\text{Brūhi śaṅkar-māhātmyaṁ sadānand-karaṁ mune ।}$$
$$\text{Yat śrutvā-bhaktitaḥ kuryāṁ tapa-aiśvar-muttamam ॥10॥}$$
Translation: "O exceptionally wise Sage Upamanyu, premier among the followers of Shiva! I have arrived on this mountain to execute penance for Lord Shiva to secure a son. Therefore, O Muni! Kindly narrate the glory of Lord Shiva, which permanently bestows bliss, hearing which I may execute the finest penance for Lord Shiva with deep devotion."

$$\text{Iti śrutvā vacas-tasya vāsudevasya dhīmataḥ l}$$
$$\text{Pratyuvāca prasannātmā upamanyus-smaran-śivam ll11ll}$$
$
$$\text{Śr̥ṇu kr̥ṣṇa mahā-śaiva mahimānaṁ maheśituḥ l}$$
$$\text{Yam-adrākṣam-ahaṁ śambhor-bhakti-vardhanam-uttamam ll12ll}$$
Translation: Hearing these words from the intelligent Shri Krishna, the joyful sage Upamanyu, remembering Lord Shankar, replied: "O Krishna! O great follower of Shiva! Listen to the glory of the Supreme Lord Maheshvara! I shall narrate the finest glory that I personally witnessed, which expands devotion." Saying this, the sage detailed at length the glory, compassion, mercy, and magnificent nature of Lord Maheshvara, the easily pleased Lord Shankar.

$$\text{Etat śrutvā vacas-tasya so'bravītaṁ mahā-munim l}$$
$$\text{Vismayaṁ paramaṁ gatvā-upamanyuṁ śānta-mānasam ll 1ll}$$
[Page 548]

$$\text{Dhanyatvam-asi viprendra kas-tvāṁ stōtum-alaṁkr̥tī l}$$
$$\text{Yasya devādhidevas-te sānnidhyaṁ kurute"śrame ll2ll}$$
$$\text{Darśanaṁ muni-śārdūla dadyāt-sa bhagavāñ-śivaḥ l}$$
$$\text{Arpitā-van-mamāpy-evaṁ prasādaṁ vā karōtv-asau ll3ll}$$
Translation: Hearing this narrative of Lord Shiva's excellent, holy glory from the sage, the astonished Lord Shri Krishna, with a serene mind, spoke to the great Muni: "O King among the twice-born! You are blessed, you are fulfilled. No one is capable of praising you adequately. Near your ashram resides the primordial God of gods, Mahadeva. O tiger among sages! May that Lord Shiva grant visions to Me as well, and being pleased, extend his grace to Me."

$$\text{Acirēṇaiva kālēna mahādēvaṁ na saṁśayaḥ l}$$
$$\text{Tasyaiva kr̥payā tvaṁ va drakṣyasē puruṣōttama ll4ll}$$
$$\text{Ṣōḍaśē-māsi suvarān-prāpyasi tvaṁ mahēśvarāt l}$$
$$\text{Sapatnikāt-kathaṁ nō dāsyatē dēvō-varān-harē ll5ll}$$
$$\text{Pūjyōsi dēvatais-sarvaiḥ ślāghanīyas-sadā-guṇaiḥ l}$$

$$\text{Jāpyaṁ tē'haṁ pravakṣyāmī śraddhadhānāya-cācyuta ||6||}
$$
$$\text{Tēna japa prabhāvēṇa satyaṁ drakṣyasi śaṅkaram |}$$
$$\text{Ātmatulya-balaṁ putraṁ labhiṣyasi mahēśvarāt ||7||}$$
$$\text{Japō-namaś-śivāyēti mantra-rājam-imaṁ-harē |}$$
$$\text{Sarva-kāma pradaṁ divyaṁ bhukti mukti pradāyakam ||8||}$
$
[Page 549]

Translation: Then the exceptionally wise sage Upamanyu said: "O Purushottam! In a very short time, by his grace, you will perceive the vision of Mahadeva; there is no doubt about this. O Hari! In the sixteenth month, you will receive excellent boons from Lord Shiva alongside Goddess Parvati. Why would Shiva not grant you boons? He will surely grant them. O Achyuta! You are worthy of worship by all the deities and praiseworthy in your virtues. I shall instruct you, who are filled with faith, in the mantra meant for chanting. On the strength of that mantra chanting, you will truly behold Lord Shankar and obtain a son from Lord Maheshvara whose power will match your own. O Hari! **'Om Namah Shivaya'** is the King of Mantras meant for chanting, fulfilling all desires, divine, and the bestower of material enjoyment and spiritual liberation."

$$\text{Evaṁ kathayatas-tasya mahādēvāśritāḥ kathāḥ |}$$
$$\text{Dināny-aṣṭau prayātāni muhūrttam-iva tāpasa ||9||}$$
$$\text{Navamē tu dinē prāptē muninā sa ca dīkṣitaḥ |}$$
$$\text{Mantra madhyāpitaṁ śārva māthārva śirasaṁ mahat ||10||}$
$
$$\text{Jaṭī-muṇḍī ca sadyō'sau babhūva susamāhitaḥ |}$$
$$\text{Pādāṅguṣṭhōdhṛta tanus-tēpēcōrdhva-bhujas-tathā ||11||}$$
$$\text{Saṁprāptē ṣōḍaśē māsī santuṣṭaḥ paramēśvaraḥ |}$$
$$\text{Pārvatyā sahitāś-śambhur-dadau kr̥ṣṇāya darśanam ||12||}$
$
Translation: In this manner, while narrating accounts related to Mahadeva, eight days passed for them like a single brief moment. Subsequently, when the ninth day arrived, that Muni initiated Lord Shri Krishna, executed energy transmission (Shaktipat), explained

the entire methodology of penance, and instructed him in the great five-syllable mantra of Shiva found in the *Atharvashiras Upanishad*.

Lord Shri Krishna, wearing matted hair, turning into a yogi with a highly alert mind, raised his arms upward and balanced the entire weight of his body upon his big toe to perform fierce penance. In this manner, as the Lord performed fierce, rigid penance, in the sixteenth month, the supreme Lord of lords, Mahadeva Himself, alongside Goddess Parvati, granted a vision to Lord Shri Krishna.

Beholding Lord Shankar—the three-eyed Lord, carrying the moon on his crown, praised by Brahma and the other deities, worshipped by crores of completed masters, alongside Goddess Parvati, wearing beautiful garlands and garments, deeply bowed down to with devotion, specially saluted by gods and demons, magnificent with ornaments, the completely wondrous, beautiful Maheshvara, imperishable, surrounded by numerous energetic attendants, and highly satisfied alongside both his sons—Shri Krishna, his eyes expanded with wonder,

[Page 550]

folded both his hands, and being highly joyful, bowed his shoulders to satisfy the Sovereign of the deities, Lord Shiva, through various types of vocal praises, the verbal Thousand Names (Shiva Sahasranama). Subsequently, the gandharvas, vidyadharas, and other deities sang praises and showered divine flowers.

$$\text{Pārvatyāś-ca mukhaṁ dr̥ṣṭvā bhagavān-bhaktavatsalaḥ ।}$$
$$\text{Uvāca kēśavaṁ tuṣṭō rudraścāya viḍaujasā ॥16॥}$$
$$\text{Kr̥ṣṇaṁ jānāmi bhaktaṁ tvāṁ mayi-nityaṁ dr̥ḍha-vratam ।}$$
$$
$$\text{Vr̥ṇīṣva tvaṁ varān-mattaḥ puṇyāṁs-trailōkya durlabhān ॥ 20॥}$$
Translation: Then, looking at Goddess Parvati's face, the affectionate Lord Rudra, being highly satisfied, spoke to Shri Krishna: "O Krishna, I recognize you as My devotee. You are the observer of rigid vows directed toward Me, and I am boundlessly

pleased with your penance; therefore, accept from Me holy boons that are exceptionally rare across all three worlds."

$$\text{Tasya tad-vacanaṁ śrutvā kr̥ṣṇaḥ prāñjalir-ādarāt l}$$
$$\text{Prāha sarvēśvaraṁ śambhuṁ supraṇamya punaḥ punaḥ ll 21ll}$$
$$\text{Deva deva mahādēva yācē'haṁ hy-uttamān-varān l}$$
$$\text{Tvattō'ṣṭa pramitān-nātha tvayōddiṣṭān-mahēśvara ll22ll}$$
Translation: Hearing these words from Lord Shiva, Shri Krishna, folding his hands respectfully and bowing repeatedly to the Sovereign of all, Lord Shiva, spoke: "O God of gods! O Mahadeva! O Lord! O Maheshvara! I request the eight excellent boons that were promised."

$$\text{Tava dharmē mati-r-nityaṁ yaśaś-cā-pracalaṁ mahat l}$$
$$\text{Tvat-svāmīpyaṁ sthirā-bhaktis-tvayi-nityaṁ mamāstv-iti ll 23ll}$$
$$\text{Putrāṇi ca daśādyānāṁ putrāṇāṁ mama santu vai l}$$
$$\text{Vadhyāś-ca-ripavas-sarvē saṅgṛāmē bala-pitāḥ ll24ll}$$
$$\text{Apamānō bhavēn-naiva kvacin-mē śratutaḥ prabhō l}$$
$$\text{Yōginām-api sarvēṣāṁ bhavēyam-ati vallabhaḥ ll25ll}$$
$$\text{Ity-aṣṭau-varān-dēhi deva-deva namō'stu tē l}$$
$$\text{Sarvēśvaras-tvam-ēvāsi mat-prabhuś-ca viśēṣataḥ ll26ll}$$
[Page 551]

Translation: "May my intellect remain permanently anchored in your righteousness, my celebrity remain unmoving and vast, my proximity stay close to you, and my devotion remain eternally fixed in you. May I have ten sons, and may all our enemies who are arrogant in their physical power be slaughtered in battle. O Lord! May I never face humilitation anywhere from enemies, and may I become exceptionally dear to all yogis. O Sovereign of the deities! Grant Me these eight boons. Salutations to you. You are the Sovereign of all, specially my personal Master; continuous salutations to you."

$$\text{Tasya vacanaṁ śrutvā tam-āha bhagavān-bhavaḥ l}$$
$$\text{Sarvaṁ bhaviṣyatī-ty-ēvaṁ punas-sa-prāha śūladhr̥k ll27ll}$$
$$

Translation: Hearing these words from Shri Krishna, Lord Shiva spoke to him: "All boons shall be fulfilled." Subsequently, the trident-wielding Lord Shankar stated: "You will have an exceptionally powerful, highly courageous son named Samba. The Sun God named Samvartaka himself will manifest as a human due to the curse of sages, and that Sun God will become your son; furthermore, whatever desires you harbored shall be successfully achieved through My boon."

$$\text{Evaṁ labdhvā varān-sarvān śrī-kr̥ṣṇaḥ paramēśvarāt ।}$$
$$\text{Nānā vidhābhir-bahvībhis-stutibhis-samātōṣayat ॥30॥}$$
$$\text{Tam-āhātha śivā-tuṣṭā pārvatī bhakta vatsalā ।}$$
$$\text{Vāsudēvaṁ mahātmānaṁ śambhu-bhaktaṁ tapasvinm ॥ 31॥}$$
$$\text{Vāsudēva mahābuddhē kr̥ṣṇa tuṣṭāsmi-tē'nagha ।}$$
$$\text{Gr̥hārṇa matas-ca-varān manōjñān bhuvi-durlabhān ॥32॥}$$
$
Translation: Having obtained all boons from Lord Mahadeva in this manner, Shri Krishna satisfied Lord Shiva through numerous magnificent praises. Then, the highly satisfied, affectionate Goddess Parvati spoke to that high-souled, penitent devotee of Lord Shiva, Vasudeva: "O exceptionally wise Vasudeva! O sinless Krishna! I am pleased with you. Therefore, accept from Me beautiful heart's desires, boons that are rare upon the earth."

$$\text{Ity-ākarṇya vacas-tasyāḥ pārvatyās-sayāḍudvahaḥ ।}$$
$$\text{Uvāca suprasannātmā bhakti-yuktēna cētasā ॥33॥}$$
[Page 553]

$$\text{Devi-tvaṁ parituṣṭāsi cēd-dadāsi varān-hi-mē ।}$$
$$\text{Tapasā'nēna satyēna brāhmaṇān-prati-mā-sma-bhūt ॥34॥}$$
$
$$\text{Dvēṣaḥ kadācid-bhadraṁ-tu pūjayēyaṁ dvijān-sadā ।}$$
$$\text{Tuṣṭau ca mātā-pitarau bhavētāṁ mama sarvada ॥35॥}$$
$$\text{Sarva bhūtēṣv-ānukūlyaṁ bhajēyaṁ yatra tatra-gāḥ ।}$$
$$\text{Kulē-prasūtir-ucitā mamāstu tava darśanāt ॥36॥}$$
Translation: Hearing these words from Goddess Parvati, the joyful Shri Krishna, with a mind filled with devotion, spoke: "O Devi! If you are pleased with Me and are granting Me boons due to this

penance and truth of Mine, may I never harbor hatred toward brahmins. May I continuously worship twice-born brahmins. May my parents remain permanently satisfied with Me. Due to your vision, wherever I travel, may all creatures remain favorable to Me, and may My rebirth occur within an appropriate, noble family."

$$\text{Tarpayēyaṁ surēndrādīn-dēvān yajña-śatēna tu l}$$
$$\text{Yatīnām-atithīnāṁ ca sahasrāṇy-atha sarvadā ll37ll}$$
[Page 554]

$$\text{Bhōjayē yaṁ sadā gēhē śraddhā pūtaṁ tu bhōjanam l}$$
$$\text{Bāndhavais-saha prītīs-tu nityam-astu sunivṛtiḥ ll38ll}$$
$$\text{Devi bhāryā sahasrāṇāṁ bhavēyaṁ prāṇa vallabhaḥ l}$$
$$\text{Akṣīṇā kāmyatā tāṣu prasādāt-tava śāṅkari ll39ll}$$
$$\text{Āsāṁ ca pitarō lōkē bhavēyuḥ satya vādināḥ l}$$
$$\text{Ity-ādyāḥ suvarāṁ-santu prasādāt-tava pārvati ll40ll}$$
Translation: "May I satisfy the deities like Indra and thousands of monks and guests through hundreds of fire-sacrifices. May I continuously consume holy food with identical faith inside my home. And may my love with family members remain permanently active, yielding excellent peace. O Goddess Shankari! By your grace, may I become the beloved master-consumer of thousands of wives, may my love for them remain absolute and unmoving, and may their fathers be completely truthful individuals in the world. May all these excellent boons be obtained through your supreme grace, O Parvati."

$$\text{Tasya tad-vacanaṁ śrutvā dēvī taṁ āha vismitā l}$$
$$\text{Eva mastv-iti bhadraṁ tē śāśvatī sarva kāmadā ll41ll}$$
$$\text{Tasmin-tāṁś-ca varān-datvā pārvatī paramēśvarau l}$$
$$\text{Tatrāiva-antaś-ca daghatuḥ kṛtvā kṛṣṇasya sat-kṛpām ll42ll}$$
$$
Translation: Hearing these words from Shri Krishna, the eternal Goddess was astonished, and Goddess Parvati, who fulfills all desires, being pleased, spoke to Shri Krishna: **"Tathastu"** (Let it be so). Extending their supreme grace to Lord Shri Krishna and granting him all boons, Parvati and Shiva vanished right there.

[Page 555]

Subsequently, Lord Shri Krishna traveled to the ashram of his Guru, the sage Upamanyu, bowed to the Guru, and narrated the entire account of Lord Maheshvara's grace. This account is detailed extensively within the *Uma Samhita* of the *Shiva Purana*. Lord Shri Krishna possessed no kingdom of his own, yet by executing penance, he secured boons from Uma-Maheshvara and obtained everything. **Iti Om**.